

Charitie



Charitie









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ΘΕΙΟΝ ΕΝΩΤΙΚΟΝ,

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A  
DISCOURSE  
OF  
HOLY LOVE,

By which the SOUL is  
united unto GOD.

Containing the various Acts of Love, the proper Motives, and the Exercise of it in order to Duty and Perfection.

---

WRITTEN IN SPANISH

*By the learned*

CHRISTOPHER de FONSECA,

*Done into English with some Variation and much Addition,*

By S<sup>r</sup> GEORGE STRODE

K N I G H T.

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L O N D O N,

Printed by J. Fleſher, for Richard Royston,  
at the Angel in Ivy-lane.

1. 6. 5. 2.

DISCOURSE

OF

By which the Soul is  
united unto God.

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## The Epistle Dedicatory.

Dear Children,



**H**E good old Patriarch Jacob, constrained in his later days to live in a strange Country, considered the manner how to make himself happy, and to bless his Children before his death; Such were the thoughts of my heart, in these sad distracted times, when, in the declination of my age, I was inforced to eat my bread in forein parts; where, having abandoned the thorny cares, and troubled cogitations of worldly imployments, some way to alienate the weight of my pressing afflictions, I resolved by studious endeavours to find the right and true way to my eternal habitation, and heavenly Country as it is manifested in the book of God, which although alsufficient every way for mans salvation; yet I omitted not to cast mine eyes on such objects, as might prove helps to discover the clearest and easiest paths for my better conduct thereunto, to which end amongst other books, I translated this treatise intituled the Love of God, Compiled in Spanish by the learned Christopher De Fonseca.

This when I had finished, and considered that

## The Epistle Dedicatory.

the generall subject of the whole work was love, and the severall parts thereof might tend to the better ordering of a Godly, Moral and Civil life, I knew not unto whom more fitly to recommend it, as the Legacy of a dying man, then to you my dear children, the living Cions of my Corporall stock, and the comfortable cares of my drooping age, and this I do the rather bequeath unto you, as confident that you like Noahs good children, will not onely turn your own eyes from your fathers nakedness (in this his undertaking) but as much as in you is, labour to cover the same from others.

But that which especially invites me to address this tract unto you, is that you may not only be put in minde (so far as God shall inable you) to imitate your father, in Holy Love, whereby I may seem to revive and live again in you, but that making your selves first Scholars and followers, and then having your hearts replenished with the Spirit of Love, and your feet conducted in the right paths of Charity you may become guides of others unto the heavenly Canaan.

After which as my soul ever longed, more then after all earthly goods, worldly contents or fleshly delights, so that herein you may imitate and exceed me your father, is the earnest desire, hearty counsel and most fervent prayer of

Your most tender affectionate father,

GEORGE STRODE.



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**Holy Love.**

# С Н А Р . I.

*The division of Love into its kinds.*



 Hat which is most pleasing and delightfull to the Soule and Nature of man, next unto God, is *Love*. Of which I intending to speak, (by way of Preface) I must tell you that there are *two* kinds of *Love*; the one *metaphorically* so termed, which is that *naturall inclination* in things insensate, and irrationall, whereby they are moved according to that, which may most work to their rest, or better being. By the power and strength of this *Love*, the fire ascends, the earth descends, the aire and water ever strive to attaine and reach their own Region, or place; wherein, and where, (never till then) they are at rest.

And I may not altogether improperly call that quality, strength, or vertue, Love; which doth so unite, and knit all the parts of this great world (the *Universe*) together, that without it, both it, and all the parts thereof, would soon be dissolved and come to nothing, of what they are.

An ancient *Philosopher* called this kinde of love, *unity*; and to this loving unity, other *Philosophers* attributed so much, that they conceived the whole world, and all in it, to be nothing else but that, or but one entire thing; which, though consisting of many various and different natures, are yet by Love collected, drawn together, and knit into *one*; which so long as it holds to be *one*, becomes incorruptible.

What is Musick, but an *harmony* or *consouancy* of various discordant sounds? What's health, but a *temper* or accord of the *elements* and parts of the body? Some write that the stone *Thers*, if broken, though then lesse weighty, sinketh; but, so long as it is one, whole and intire, then, and so long it swimmeth, and keeps from sinking under water: and the like power hath love and unity in all other bodies.

Consider and know, that if the Almighty *Architect* of the world had not breathed or infused a spirit of *unity* into the upper and *celestiall* parts with the *inferiour elementary*, that these had soon been scorched, and indeed consumed by those. Again, the inferiour parts ever stand in need, and crave the help, benefit, or *influence* of those above them, as the earth of the water, the water of the aire, the aire of the fire, and the fiery *element* of the Heavens; in which if one *Sphere* should chwart, and not gently yeeld to the others *influence* or motion, they, as the inferiour world, would suddenly perish and be consumed.

The great *Creator* of these, and all things in, and under them, gave not the high praise and title of *very good* unto them, untill himself, by his most admirable power and goodnesse, had united them by *love*, and so made them all one. I cannot but acknowledge, the saying of that *Philo-*

Genes.  
1. 31.

Gen. 1.  
26.

Philosopher to be good and wise, who called this kinde of love, the *Soul of the world*. For, as the soule gives life and motion unto the body: so doth love unto all other things; and as the soule cherisheth and enlightens the bodie: so doth love beautifie and enrich the world.

In a word, there is no creature, nor part of the world, either great or small, but hath, if not all, yet the greatest part of its perfection, subsistence, or continuance from this love.

But besides this kinde of love hitherto spoken of, which in unreasonable creatures may more strictly be called *inclination*; there is a love properly so termed, which hath its working in the will, both of God, Angels, and men. *Parmenides* (though an *Heathen*) could say, That love in God preceded the *Chaos*, or the creation of the world, as causing and making both. Take this love as in man, and then hear another *Philosopher* call it, the *Pilot*; a second, the *Sun*; a third, the *guide and director* of the will of man, and of all his choice actions.

## CHAP. II.

*What love is, and how it is the cause of all passions.*

Things high and immense, having some resemblance to *infinity*, hardly come under the limits of a strict definition: which hath caused the ancients to set forth love by *Emblemes* and *Hieroglyphicks*. Yet so, that some have in general described it by *negatives*: as that, it is a thing which is I know not what, affecteth and worketh I know not in what manner, and which

hurteth I know not how. S. *Gregorie* calls it, the fire in mans heart, which, according to the working thereof, either cherisheth, or destroyeth the *Tabernacle* of its residence: and it may well be conceived, that when the holy Ghost descended

ad. 2. 3. in the figure or shew of fire, that that fire signified the love and accord to be amongst the holy *Apostles*, being assembled together in one place; which is, the complement and blessing of all good *Assemblies*, when they are all of one minde and one heart, in a godly innocent love. The fire which came from Heaven to consume the *Sacrifice*, God commanded ever to be continued, that so it might never be extinguished, or put out.

Levit.  
6. 13.

Ysa. 37. 9. *Isaiah* saith, That God hath his fire in *Sion*, and his furnace in *Jerusalem*: each, Symbols of Gods love, burning in the temple of our souls. Now *Philosophy* teacheth, that love is a passion both of complacency, and such as fasteneth the thing or person beloved, in the heart of the lover; and it addeth, That this love is the original cause of all other passions in man, according as they please or displease, suit with, or are contrary to our love and desire.

For the soule of man hath two great powerfull faculties, called by *Philosophers*, the *concupiscible* and the *irascible*. In that are love, hate, desire, fear, joy, and sorrow, arising from the presence or absence of something or other, which is either truly or apparently good. And according as the *concupiscible* part is affected with grief, want, or losse of that which is desired: so, more or lesse, the *irascible* part is inflamed or intensed to the prosecution or revenge of the affronts or be-reavings of the soules desire. S. *Basil* compared this passion unto the *Shepherds dog*, more valued by him, then many of his sheep; not for that the

the dog hath any wooll, or gives any milk, but because by his watchfulnesse and barking, he defendeth the flock from the wolf; and so the *concupiscible* faculty, or part of the soule, proposeth to it self matter of delight and content, and the *irascible* removeth or converteth the inconveniences and difficulties which crosse or oppose this desire. And these are the *two wings* wherewith mans soule flyeth in the pursuit of great *Acts*, and without which, she appears as a Galley unoaded, and a bird unwinged, each unable to move or help it self.

A certain Philosopher hath compared the body of a man, to a Coach drawn with two horses. Conceive them to be *love of good*, and *hated of evil*. But considering that they are disorderly, and oft-times unruly, God hath assigned them a discreet guide, that is, *reason*, to rule and govern them. *Seneca* the Philosopher, calleth this the *Guardian*: and *S. Augustine* termeth it, the *Author* and *Mover* of all our actions, be they good or evil, as having tied at its girdle the keyes of all our wills and affections.

Betwixt *love* and *concupiscence* some put this difference: 1. That *concupiscence* aimeth at a supposed good that is absent: but *love*, both at the absent and present. 2. *Concupiscence*, after the having and enjoying the thing desired, (as being satisfied) groweth cold, or ceaseth for the present to desire: whereas *love*, by possessing and injoying, increaseth, and is more ardent towards the thing beloved. For the possession or enjoyment of the thing beloved, serveth as fuell to continue and increase the flame or fire: whereas things desired by a *concupiscence*, being injoyed, die, and are often resolved into the smoak of disgrace, or the ashes of hate.



## C H A P. III.

*The power and force of Love.*

Psalmic.  
3.4.

**S**olomon saith, *Love is strong as death.* But if we examine the strength of each, we shall finde love to be the stronger. Tis true, that all earthly things submit to the power of death; the young as the old, the King as the Peasant, the rich as the poor, the wise as the fool. Scepters and spades are both alike to death. All know this truth; would we did but half so well consider and prepare for it.

And as the jurisdiction of death, so is that of love, *universall*. None ever escaped the flames of this fire; not the Supremacy of the King, not the holiness of the Prophet, both proved in *David*: not the gravity of the high Priest, verified in *Eli* to his sons; not the wisdom of *Solomon*, nor the strength of *Samson*; all owe homage, and pay their tribute to Love, as unto Death.

When *Solomon* compared Loves force, to the power of death, he so compared it, because he could finde no one thing so strong, to which he might have likened it. And if with the *Hebrews* there had been in their expressions any comparative degrees, I conceive *Solomon* would, as well he might, have said, That Love is stronger then Death; which will easily appear, if we compare the powerfull acts of Love, with those of Death.

For the power of Death is seen in that: (as is before said) Kings, wise, rich, strong, young,  
all



all stoop and submit to the stroke of Death: Nay, if you say further, That Death adventured upon, yea, and prevailed over the Son of God, the *Saviour* and *life* of the world: yet know, that all this was done, neither could it have been done, but onely by the Love of Him, who submitted himself to this Death. For *love* it was, and onely love, that wrestled with God, and overcame him in this, that he should leave the Heavens, and lay down his life, submitting himself to that death, which had no power over him, but through his own unspeakable love. So that I may truly say, That all Deaths achievements are but weakeness, in comparison of this Love.

Might I not adde to this, that it was *love*, and *love alone*, that brought down God himself from Heaven, to be incarnate in the wombe of a woman, to suffer all the miseries and hardnesse to which humane nature (not *sinfull*) is subject? to endure weather, travail, hunger, thirst, fear, yea, the sadnesse of soule, even unto death, and to a kinde of, expostulation with his Father, *My God, why hast thou forsaken me?* and, in conclusion of all, to suffer his glorious body to be nailed to the Crosse, and there, by direfull long tormentings, to linger out his life? and what were all these sufferings, but so many triumphs of his *love*? and may I not cry out, O the power of Love! triumphing (with reverence and in a right sense be it spoken,) over God himself?

You have in a glance or shadow, as it were, seen some glimpse of *Love's* power in God: will you now see, how it hath wrought on men? where to rehearse the many great affronts, disgraces, persecutions, suffered by *S. Peter*, *S. Paul*,

and by other the glorious company of the Apostles, and the noble Army of Martyrs: were to write Volumes greater then have been seen yet. In close of all, we must conclude, that all those glorious Martyrdoms were performed by the power of Faith, through Love.

It were easie to enlarge the history of Loves power, should I tell you, that Love oft-times rejecteth the greatest Commands, wisest Edicts, and best Laws, despiseth honour, neglects fame, wealth, health, life, soul, and all: yea, and perverteth the very course of nature; such is the unruly and untamed disposition and power of Love. It makes the weak dare and to encounter the strong, and the coward, the most valiant. In a word, it turns the hen, having chickens, to become an Eaglet, and a timorous Doe, as a courageous Lion.

Love by many is rightly compared to fire, the most active, and strongest worker of all the Elements, which destroyeth houses, Castles, Towns, Cities, which melteth and consumeth the hardest Metals; and such is, and so oft-times works, Love. Which as it most takes and works by idleness, and converse: so is it best resisted by the contraries, good employment, and the shunning wanton company.

3 Miras

We reade that one of Davids his servants held, that the King, a second, that wine, and a third, that a woman, is of the greatest power to periwade, or overcome man. But neither wine nor woman, hath, or can have, this power over man, unlesse it first prevaille, and get the love of man. So that it is not the beauty, or inticements of woman, but mans love, that overcomes, inthralls, and destroyes man.

## CHAP. IV.

*Love is silent, yet active.*

**S**cripture, and experience teach us, that they who love most, make the least shew of their love; and in this they resemble, the most righteous, the wisest, the noblest, and most valiant: who rather let others see, and judge of their goodnesse and vertue, then themselves to become their own trumpets.

True love hath hands, and no mouth: whereas the false hath only a tongue to prate, but no hands to act. Some Ancients therefore portrayed Love, with the finger on the mouth, as sparing of words: but naked, as having distributed, and given all away unto his very skin. And, our most blessed Saviour after his resurrection, shewed unto his Disciples his *side* and his *hands* pierced, that, by that fountain, and these chanel, his love might appear to them, and to all the world. *S. John* therefore, his *beloved Disciple*, and true follower, admonisheth his scholars not to love, by *tongue*, and in *words*; but in *truth*, and *works*: *S. Peter* having made large promises, though all forsake thee, yet *I will not*: and again, *I will lay down my life for thee*: Christ upon this puts *Peter* to it, three times questioning him, *Lovest thou me?* and as often bidding him, to make proof of his love, by *feeding his sheep*, *Joh. 31. 18.* the *elder*, and his *lambs*, the *younger sort*. Action and performance is the *touchstone*, and surest triall of true love; for which, and the cause thereof, shewed in *anointing Christs head*, *washing his feet*, and *wiping them with her hair*, one *M. Magdalene* hath no lesse reward, then the for-  
B. 5
givenesse.

givenesse of all her sins; and all this saith Christ, because she loved much.

*Moses* the Angel and servant of the Lord, had prodigious or wonder-working hands, and such, as with his rod could draw fountains of water, out of the hard and drie rock: such as could bring flies, frogs, and destroying armies of small beasts upon *Pharaoh*, and all the land of *Egypt*: yet he was a man, as it were, without a tongue, tongue-tied, or no man of fluent speech: and therefore his brother *Aaron*, was in his stead, the <sup>Exod. 4.</sup> mouth, and <sup>Exod. 4.</sup> Oratour, to deliver the Almightyes <sup>Exod. 4.</sup> message unto King *Pharaoh*. *Ezekiels* living creatures, the representations of Gods <sup>Ezek. 1.</sup> Embassadors, had wings to flie, and soare aloft by contemplation, and spreading glad tydings to the world, but under these wings they had hands, herein expressing the nature and work of true love.

Love, wee see, is best seen by works, not words: and the work of love is such, that oft-times it disroabs, or takes away that stupidity, or incivility, which naturally is inbred, and by a gentle influence and cultivation, infuseth, or Rogers fantasie, and manly deportments. *Plato* a great *Philosopher*, was of opinion, that the strength of fantasie, which was shewed in many high straines of Poësie, was kindled, and inflamed by the heat of love.

And this love, though it oft-times want a tongue for outward expression, yet this defect, it makes good by the eye; for as loves palace is the heart: so this palace is full of lights, through which love makes it self visible, and known.

And as a *Chameleon*, or an *Actor* on the stage, is now fearfull, then confident; sorrowfull, and anon joyfull; jealous, yet secure; weak, but made

made strong: for love makes one man twenty severall men; it makes him all, and againe a nothing, but all working love.

## CHAP. V.

*Love lesseneth, or facilitateth things most difficult.*

**L**ove hath a participation of the Almightyes power, able to make the bitter, sweet; heavy, light; and the almost impossible things, feasible. A talt of the *Colloquintida* in *Elisba's* pot of portage, causeth his guests the Prophets, to cry out, *Death is in the pot*: to remedy the which *Elisba* casts meal, and then saith the text, there was no harm, or evil thing in the pot: what that meal did, Love can doe, and more. Our most blessed Saviour saith, *My yoke is easie, and my burden light*: now his yoke, and burden are, the renouncing all that a man hath, wealth, liberty, and life; and are these so easie, and light? yes, Truth it self hath spoken it, and most true it is, that Love makes these, both light, and easie.

The traditionall Jewes had branched, and summed up the precepts of the Mosaicall law into 793; whereof they made 438 affirmatives, & 365 negatives; but all these, and if there were a thousand times more, Christ hath reduced them all, into this one, *Love*; and according to this truth, *S. Paul* averreth, that the fulfilling of that law, which to flesh and blood was impossible; is now done, and performed by love; *Love*, saith he, *is the fulfilling of the law*.

As love fulfills all, and makes all things easie, and light: so where love is wanting, nothing

is light, easie, well done, or indeed is done at all; or not as it ought to be done; for where love is wanting, all is too much, that is done: and where love is, all that is done is too little; love maketh a beam, a straw; and contrariwise it can change a straw, into a beam. He, saith Christ, *that loveth me, keepeth my law*: for where love is, the least word is a law, and that law is fulfilled by this word, Love. Some spectacles there are, that represent things greater, and others lesser than indeed they are, and both these spectacles are made of love; which makes the virtues of the beloved greater, but his vices lesse.

*Jacob loves Rachel, and that he may enjoy this beloved piece, he serves twice seven yeares, bearing the heat of the day, and cold by night; and yet all this seemed to him, but as a pleasant act of a few daies, for the love (saith the text) he had to her.*

The truth of this *Axiome*, is made manifest by the mirror of love, Love it self, Christ, our Saviour, who being very God, and so, impassible, yet assumes our nature, and then suffers himself to be reviled, scornfully used, scourged, and put to a shamefull and most ignominious death; and all for us, his open, deadly enemies.

*Look upon me O Lord, saith David, and be mercifull unto me, as thou usest to doe unto those, that love thy name: that is, as to thy friends, and servants whom thou lovest; for as Love, by the Heathens, and Poets is feigned, and portrayed, blind: so indeed, where love is, it doth not, or will not see, or censure the infirmities, and blemishes of its beloved, but takes them to be as Love-spots, rather then deformities.*

When Adam laid the blame of his transgression on his Wife, S. Bernard seems to blame

Adam

Adam, that, he had not taken it upon himself, which, saith he, he would have done, had he loved her.

# CHAP. VI.

*Love extracteth delight, and glory,  
out of torments, and sufferings.*

**I** Speak not this of carnall, or politick love, which is usually changeable, and inconstant, and accompanied with falsity, tending to self-ends; but of *Divine love*, and of this I may truly say, the greater or lesser the affection is, such, more, or lesse is the perfection acquired.

The blessed Apostles, and holy Martyrs in the primitive times, give us ample testimony, and proof to this assertion, whose revilings, and most exquisite tortures, begot in them not patience only, but delight, and pleasures: the stones thrown at the Proto-martyr *Stephens* head, he esteemed, as so many jewels. The fire under *Lawrence*, was to him, as some pretious balme, or soveraigne confection. *Ignatius*, who so much longed, to be torn in pieces by wild beasts, said, *If they be tame, I will provoke them: for I am as wheat, to be bruised, broken, and to be served up to my Lords table.* And *S. Paul* said, that his afflictions, temptations, and tribulations were his joy, and glory: so that, though pain, oft-times, might have drawn teares from their eyes, or blood from their veines, yet, the love they bore to their Lord *Christ*, raised content in their hearts, and such smiles in their faces, as if they had been already with him, in heavenly joy.

And, in all this, they did but as scholars imi-

tate.



Luke. 22. 15. care their *Master*; who, as he often delighted to treat of his passion: so he profest to his disciples, that, *with desire he desired*, that is, he greatly, and earnestly desired to eat the Passover, not as delighted to feast with them, but to suffer for them: and when *S. Peter* would have dissuaded his Lord from his last great sufferings, his Lord reprov'd him more for this, then for his denial of him in the high Priests hall; for on this denial Christ did but cast his eye toward *Peter*, minding him thereby of his high promise made never to deny him; but for that, he not only bids him *avaunt*, which we only say to Dogs, but he calls him *Satan*, as being an adversary or hinderer of his much desired and long'd-for Death.

Mat. 16. 23.

We read in the *New Testament* of two Mountains whercon Christ more eminently appeared, the one was *Tabor*, where the shine of his glory seem'd greater then that of the sun: the other was *Calvarie*, where he was beheld as a man despis'd more then the worst of men, *Barabbas* the thief & murderer prefer'd before him; and when the sun hid his face, ashamed of the horrid fact, of putting the God of Heaven to death; yet this exaltation on the Crosse in *Mount Calvarie*, took more with Christ, then that other, of his transfiguration on *Mount Tabor*, inasmuch as here he finished the great work of his love, for which he came into the world, for the redemption of mankind, and that all might be saved: a pledge of which the thief dying besides him, found; who, upon the word of Christ spoken unto him, presently enter'd *Paradise*: and this suffering on the Crosse in *Calvarie*, substantially proved, what the other appearing on *Tabor*, did but typically prefigure, the glory of his passion; so that, here, not there, the standers by, and since that, the

Christian.



Christian world proclaimed him; what before Mat. 27. was believed but by few, that he was truly the 54 Son of God.

Men on earth study to blazon their coats with Dogs, Hogs, Cats, and the like; and by these means think to traduce their names, as famous to posterity, though themselves never in their lives, did an act worthy of a Dogs-tail; whereas our most blessed Lord Christ, who acted all things worthy the Son of the most high God, and all for the good of mankind, had no other coat-armour, but the *Crosse*, which his love procured and wrought; and hath thereby made him justly to be adored, and worshipped, as the God of the whole world.

## CHAP. VII.

*Love transformeth the Lover into the thing beloved.*

**N**OT onely some choice Philosophers, but learned Fathers of our Church have deemed, and called a friend, a *second self*; the half of the soule: or the same. And, among them, one saith, he that loveth intirely, is dead as to his own body, and liveth in that body which he loveth: for that, love carrieth with it, if not the whole substance, yet the principall vigorous acting faculties of the soule. This position, (in some sense) is made good in the *divine Lover*, by that of *S. Paul*, when he saith, *Your life is hid, with* Col. 3. 31 *Christ, in God*: where love to God hath mortified the Lover, as to the body, and to the world; and, makes him live by, and in Christ: for truly the soule cannot be thought, or said to live, but where:

where it appears to move, or work. Hereupon, some wittily have pronounced, that the beloved is become an homicide, and guilty of murder, if he return not love, for love; but robs the Lover of his soul, not returning his again to the Lover.

And some *Philosophers* have conceived, that the soul of a dead friend by a strange transmigration, hath been secretly conveyed into the body of a friend living, and there kept alive, and operating: and all this to be effected, and brought to passe by the spirituall power of love. *S. Augustine* comes somewhat neer to these conceits, when he saith, My love is as *the weight in a clock*, or the *magnetick virtue in the load-stone*; for whithersoever I am moved, or caried, that it is which carrieth, or moveth me, and my soule.

Every one therefore it strongly behoveth seriously to consider, before he setteth, upon what he intends to set his love: for if on earth, he becomes earthly; if flesh, fleshly; if heaven, heavenly; which agreeth well with those terms given in holy Scriptures, to severall kinds of affectionate lovers. Our most blessed Saviour prayeth for us, that, *we may be in him, and be one with him: as Christ is in, and with his Father*: with holy residence, and blessed union, must be next to Gods goodnesse, the work of love.

*S. Paul* saith of himself, that he is crucified with *Christ*, nevertheless (saith he) *I live, and yet* (he adds) *it is not I that live, but Christ liveth in me*; if you ask him, how this can be? he tells you in the words following, *the life which I now live, I live by faith*, this is the instrumentall mean: & if you enquire into the cause of this life, it is there mentioned, when he saith, *by the son of God, who loved me, and gave himself, and all his merits, and benefits to work for, and in me.*

Our

Job. 17.  
21.

Gal. 2.  
20.

## Chap. 7. *Holy Love.*

Our carnall and prophane loose lovers, usually court their mistresses with these, and the like unhallowed speeches; You are my life, my heart, my soul; which oft-times is more true, then godly. Divinely spoke King *David*, (O that we would imitate him!) *God is my light, and salvation.*

*Plato* said, that a friend is like a good looking-glasse, in, and by which, the other friend may see himself; and be seen by others: for so it was in *Jonathan* and *David*, that who saw the one, discerned the other.

Or, you shall find two friends united by true love, to be like the mother and the child; where if the child smile, or weep, the mother doeth the like: and as the *Chameleon* appeareth to be of that colour with the thing to which it is joy-ned; so is it with good, and true lovers; who like *Hippocrates* twins looked, laughed, cried, each as the other, and were of like colour, condition, and passion each as other; so that the union of friends made by sincere love, is well compared and presented by inoculating a bud into another stock, whereby it is made one with it.

Now in man there be three unions, and each of them caused or bottomed on love: the first is that of the soule and body matched together by a naturall love. The second is the union of soules, whether as among ordinary friends, or as among Christs disciples, who were of one heart and mind, endeavouring to keep the unity of the spirit (as *S. Paul* speaks) in the bond of peace: the former of these is wrought by a naturall, the other by a spirituall love. The third union is that which is betwixt God, and mans soule, when, as *S. John* saith, *God is in the righteous,* and

*Act. 2. 12*

*Eph. 4. 3.*

*1 John. 4. 16.*

and they in him: and the efficient cause of this union is, *Divine love*.

Which union as of all other, and above all things in this world, it is to be most desired, esteemed, and preserved; so is the separation or divorce the most to be feared, grieved for, and most carefully to be prevented; for, as by that blessed union we are made partakers of all the best things that earth or heaven can afford; so by that separation, we not only lose all the blessings by that union acquired, but we purchase to our selves all the miseries, vexations, and torments, that hell, the Devils, and our owne conscience can afflict us with: the cutting off a finger from the hand, is painfull; of the hand from the arm painfull, and damagefull; and of the head from the body, painfull, grievous, and deadly: but the dividing or divorcing the soule of man from God, the life of the soule, is a pain, grief, and losse not to be expressed, no not to be imagined fully, no not by them that suffer and feel it. Of all separations and divorces, O my soule be fearfull and careful to avoid this, and, O thou the God of my soule, be gracious, and mercifull unto me, that through blindness of understanding, or hardness of heart, I never incur the dreadfull sentence of such a divorce or separation.

CHAP.

## CHAP. VIII.

*Veheement love causeth extasies, making the Lover besides, or to rob himself, of, himself.*

**L**ove (saith the Wise man) is strong as death; and, in this comes neer to death, in that it makes the Lover oft-times not to see what he fixeth his eye on, not to answer what he hears, or what he is demanded: and indeed, oft-times to put him into such trances, as that he seems rather a moving trunk of flesh, then a living soule: and, this in part excuseth the words and acts of *Lovers*, as proceeding from men distracted, rather then from men in their wits; and hereupon the *Romans* had a law, exempting such *Lovers* from the penalty of death, holding them to be no better then mad men.

This holy phrensie of love, hath not escaped the Saints of God on earth. S. Paul was neer this, when in his extreme love to his Countrymen, as *Moses*, that wished himself blotted out of the Booke of God: so he wished himself accursed from Christ, unlesse the Jews his brethren might be pardoned, and saved with him: so that which is said of *Peter*, ravishd with the glorious apparition on *Mount Tabor*; the like might be spoken of S. Paul, in his excessive love to the Jews, he knew not what he said; or, as *Felix* said unto him, *Paul, thou art surely besides thyself*; love, in stead of learning, hath made thee mad.

And if ever any exceeded in love, above all the love that ever was in the world, it was Christ; who so exceeded herein, that the Jews once thought

Cant. 9.  
6.

Exod.  
32. 32.

Rom. 9.  
3.

Joh. 10.  
20.

thought him mad. And might not others, as well as they, have imagined the like of him, when in the excesse of his love to his very enemies, he would suffer himself to be taken, delivered up, and shamefully put to death for them? Thus far did the love in Christ work him to go, or seem to be *besides himself*: and all, that he might work us to return to, and to look into our selves, and up to heaven; that, as ravish'd with the love hereof, we might live here in the world, as though we were out of the world; and that we might so look on these delights below, as men blinde; and hear of them, as deaf; and discourse of them, as not concerned; but as men in part translated to heaven, and here become *earthly Angels*.

*S. Paul* made his daily prayers unto the Father of our Lord Christ, That he would grant unto the Ephesians the riches of his holy Spirit, to be rooted and grounded in love: and that they might know the love of Christ, which passeth all knowledge; where he prayeth for the mutuall love between the head and the members: their love to him, but his love to them first. For without this love of Christ to them, they cannot love him. He loved his first, saith *S. John*: and then without their love to him, they cannot understand the power that love hath, ere it is rooted in them.

For it is able to make things in themselves base and contemptible, to be of great price and esteem. Might it not seem in our blessed Saviour a blemish and dishonour to his person, to be reviled, scorned, whipt, and crucified: yet the love of Christ took and accounted all as acts of glory; and all, that he might prove himself thereby, the Saviour of the world. It is registred

of

of the wife to the Emperour *Theodosius*, That she, as a Nurse-keeper, rather than an Empresse, attended the sick and weak, and made playsters, and drest the sores of the poor Hospitallers: who when she was by some nice Courtiers gently reproved, her answer was, That although those offices were below the person of an Empresse, yet were they not able to reach and expresse the love which she bore to the poorest members of her Lord and Saviour Christ Jesus: who in his unspeakable love did more, saith she, for me, then ever I can in the least deserve, or in any measure requite.

## C H A P. IX.

*Love exchangeth and counterchangeth all with its beloved.*

**F**OR proof of this, I could instance in many *Lovers* Registred in profane Authors, as in *Pylades* and *Orestes*, each of them, though but one was guilty, took the fact upon himself, that he might thereby redeem the life of the other. *King David*, when the plague seized on, and destroyed the people, cries out to the Lord, *Is it I, Lord, that have sinned*, let me suffer, but spare these innocent sheep, for what have they done? And when the Souldiers came to apprehend Jesus, whom they yet knew not, and some of his Disciples being present with him, he asks, *Whom seek ye?* they answered, *We seek Jesus*; he roundly and readily answereth, *I am he*. And this he did, to the end that he might save

2 Kings  
24.12

Joh. 13.15



save his disciples from their arrest; and therefore he addeth, *Ye have me whom you seek, therefore let these go their way.*

1 Cor.  
21.29.

Read and consider that of S. Paul, *who is weak, and I am not weak? who is offended, and I burn not?* the troubles, infirmities, and sufferings of the Corinthians, through the Apostles love to them, are all become and made his. Yea, but see a greater power of love manifested in the same Apostle toward the Philippians, whom he tells, that his death will be *gain to him*, v. 21. for thereby he shall enjoy Christ; whereas life to him, will prove but labour and pain, v. 22. and yet, saith he, though the difference be so great, as is betwixt everlasting joy and glory, being with Christ, and pain and labour, living with you; yet my love is such to you, more then to my self, that I am in a strait, not knowing which to choose; but concludes, *Though it be far better for me to die, and to be with Christ*, v. 23. neverthelesse saith he, v. 24. *to abide in the flesh is more profitable for you*; and therefore he concludes, v. 25. *Having this confidence, I shall abide and continue with you, for your furtherance and joy of faith.*

Phil. 1.

Rom. 9.  
3.

But, S. Paul writing to the Romans, seems to go beyond all the bounds of love, I, and of common reason, when he saith, *I could wish that my self were accursed from Christ, for my brethren, my kinsmen, (the Jews.)* Expositors, antient and modern, generally conclude that this wish or desire of S. Paul, was an expression of the most transcendent power of love, which might possesse any mortall man; but what the full extent and force of the words may be, is not so clearly agreed on; for some expound the words [*accursed from Christ*] (wherein all the difficulty lies)



to intend a *temporall affliction*, or *corporall punishment* : 2. others, a *spirituall separation*, or *excommunication* from the Church of Christ : 3. a third sort, will have an *eternall separation*, rejection, or casting away from the joyes of heaven, to be here understood.

They, who imbrace the first exposition, conceive this desire of the Apostle, to be like that of Moses, saying, *Lord, if thou wilt not forgive the sins of the Israelites, in making the golden calf, then blot me out of thy book* ; and this blotting out of the book, they expound, of *deposing*, or casting Moses from his government of that people ; which was, as they would have this in S. Paul to be, but a *temporall punishment* ; and this they would deduce and inferre, from the word [*accursed* ;] which in the Greek, they say, may here, as elsewhere among sacred and profane Writers, signifie a *separation*, or setting apart the person of man, and beast, to suffer death, or the like, as a sacrifice, thereby to expiate the offence of others ; and if this sense may be admitted, then much more cannot be inferred, then that S. Paul preferred his Country-mens *spirituall*, and *eternall estates*, before his own *temporall*, or before his life ; which shewes (that which we allege for to prove) the transcendency of his love.

Others conceive the words [*anathema*, or *accursed from Christ*,] to mean *Excommunication* ; and this to be like that casting out of Cain, where it is said, *and from thy face shall I be hid* ; Gods face noting typically, the Church, or visible congregation of Gods servants : and this wish, or desire in the Apostle, though it goe farre, yet because it includes not an everlasting separation, but such as by Gods mercy, and the Apostles repen-

I.

Exod.  
32.33

2.

Gen. 4.  
13

repentance may be relaxed, it is not so scrupulous, and dangerous as

3. The third sense of the words, *viz.* that *S. Paul* hereby should wish, his *eternall disherisance*, from heaven, for his brethren and Countrey-men; which curse, separation, or disherisance, if it be the sense of the words, then some answer, that the word is, *I could have wished it*. So that *S. Paul* doth not expressly and plainly say, I do wish this, but, I could; or, my love is such, that rather than my Countreymen, to whom the Promise and the Covenant is made, should perish, and they lose the benefit thereof, I could finde in my heart to wish, that I might be separated. But, say they, he doth not *explicitely*, and in the *indicative* mood, say, I do wish.

But if this answer be not admitted as satisfactory, but that *S. Paul* seems to wish, as a dear friend and tender father, to be kept from eternall joyes, rather than want the company of his children and Countreymen; (whom he calls by a neer relation brethren) the question then will be, (as it is generally made) how far forth this desire may be held justifiable, or be accounted sinfull, as to himself, to wish the privation of his own eternall blisse. Which question or difficulty, some thus assoile.

1. That for the greater *promotion* and *exaltation of Gods glory*, this may be desired: being that this is the first main principall end of mans being made or redeemed, to advance the glory of God: and that Gods glory should the more appeare, by the restoring and saving of the Jews, cannot be denied, or doubted by any.

2. Or, as before, the Text speaks not, that *I do wish*, but that *I could so wish*; and that, *I could wish*, may imply, that this wish in the  
Apostle

Apostle, is not so absolute, as simply to desire his own damnation, for his Countrymens salvation: but that it may well comprehend under it, at least a *tacite condition*, as, Lord I wish it, *if so it agree with thy will, decree, and good pleasure*; for whatever is agreeable to this, must be, and is justifiable, and no waies sinfull.

3. S. Paul may be construed thus to meane, if for any cause under Gods glory, I may desire mine own exclusion from Heaven, then I could wish it for my Countrymens benefit and salvation; such was the height and depth of the love of this blessed Apostle, which desires at least to translate all its own good to his beloved. 3.

## C H A P. X.

### *The Causes and Motives of Love.*

I Shall not yet here touch upon the prime and principall cause of Love, which is God: but of that which is neereſt unto God, ~~God himself~~ which is the true proportionate object of the will, and so of our love. Inſomuch, that if the will at any time makes choice of the contrary, which is *evill*, this comes to paſſe by the wills being deceived by a false object, and counterfeit colour, in appearance of some *ſeeming good*. For the will, in its pure conſtitution, doth not, cannot affect or desire that which in it ſelf ſimply is, and ſo appears to be evill.

A man blinded in his reaſon, and deceived by the pleaſancy of wine, or the beauty of women, may will the unlawfull company of the one, and the inordinate uſe of the other: yet

in neither doth he will or desire fornication, or drunkenness, as they are evils ; but, as he is ashamed to be termed a fornicator, or a drunkard : so though he become, or be both, yet he desires not drunkenness or fornication, but onely the base delight and pleasure in them ; which hath deceived and couzened his desire, under a shew of that which seemed then unto him good.

For God, which made all by *weight* and *measure*, hath given to our understanding and will, certain naturall inclinations, which as laws, cause them to affect their proper objects, which are *truth* to the *understanding*, and *goodness* to the *will*. So that who is perverted, or willingly perverteth the truth, this is done by the false colour and shadow of truth : and so it comes to passe in the matter of our will, which ever desires that which is good, and if deceived, it is by that which appears at that time so to be.

*Aristotle* hath ranged Love into three kinds, according to the three severall objects alluring the will and desire. The one is, *love of pleasure* and delight, which too commonly follows, and is entertained by youth. Another is, the *love of wealth*, and is the servant mostly of old age. A third, is the *love of that which is comely and honest*, which, I fear, hath the least part or predominancy in mans will, where private interest bears the sway. We have read, that in ages before us, vertue, honour, and beauty, had the mastery in the will ; but those objects are laid aside, and are past away with those times.

Some ancient Fathers give a reason why our Saviour openly proclaimed his gift of *paradise* to the Thiefe on the Crosse, rather than to the

the *Patriarchs* and *Prophets*; and it was, say they, because he, at that time when Christ was publickly disesteemed, and contemptuously used by all, that he then proclaimed him to be the *Messias* and the *Saviour of the world*. This singular bounty therefore of our Saviour, accompanied that rare piece of faith and love in the Thief, to whom (at that time when the Thief profest him) *Christ* had shewed no miracle, nor done him favour. Whereas now adaies few serve or worship Christ, unless he honour or serve their turns: so that were it not for the benefits he daily bestows on us, he might for us, live as retired in the contemplation of his own infinite goodnesse, with little or no love of the world.

Next to *goodnesse*, not onely Philosophers, but the holy Scriptures, have assigned *knowledge* to be an especiall worker of love. Our Saviour saith, *This is life eternall, to know the Father and the Son*; for from this knowledge ariseth our love, and by them both, we attain to life everlasting. Unbelief, ignorance, or the forgetfulness of this principle, as to say with the foole, *there is no God*, or with the Epicure, he regardeth not our works below, but that we may, for all him, eat and drink, and die. These, and such like, are the great causes of all our sinnes. S. Paul professedly hath exprest so much, when he saith, *The Gentiles have given themselves over unto all lasciviousnesse, to worke all uncleannesse with greedinesse*. Whereof the cause is exprest in the verse before; when he saith, *this they did, having their understandings darkened through the ignorance that is in them, because of the blindness of their hearts*. And the Prophet Hosea saith, *there is no knowledge of God in the land*: Joh. 17. 3

Ephes. 4.  
19.

Hos. 4. 6.

and what then follows? but ver 2. *swearing, lying, killing, stealing, adultery*, so that blood toucheth blood.

I may adde another cause, or the ingenderer of love, which is *likeness*. *Like will to like*, is seen among the beasts, among whom sheep flock not with woolves, nor will Harts bearded with Lions.

And the like to this in man, some Philosophers have attributed it to the *complexion* in men; among whom we finde the company, gesture, voice, and looks of some, to be displeasing and distastfull to others; for which the person disaffecting, at first happily, can give no sufficient reason.

Others, and more neerly to reason and truth, have given the cause of this love berwixt men, to be the *likenesse* of their *qualities* and *dispositions*: as the sinner hateth the righteous, whatever the alliance is, as it was seen in Cain to Abel, Ismael to Isaac, Esau to Jacob: so on the other side, the good, just, and wise, love each other. S. Paul hath determined this piece, when he saith, Be ye not *unequally yoked*; for what fellowship hath righteousness with unrighteousnesse? and what communion hath light with darknesse? and what concord hath Christ with Belial?

2 Cor. 6.

14.

The Pythagorean and Platonique Philosophers were of opinion, that the soules of men had a kinde of *harmonious consent* each to other; so that, as in *musick*, one string being struck, another will quaver, and offer to give the like sound, though not touched: so say they, and not improbably, fareth it with the soules of many men.

S. Ambrose giveth another cause or parent of love, which is *conversation*; when as he tells us, that

that to this end *God walked* with man in *Paradise*, and that it is said of *Enoch*, that he *walked with God*; and though God had given *Adam* all the goods of the aire, earth, and water, yet with none of these, or any, or all of the Beasts took he any delight; but onely in that *consort* which God gave him, as a companion to his body, and solace to his soule, and to her he cleaves, and so of two, they are made but one, by a loving converse and agreement.

If any aske, how this comes to passe, that *likenesse* and *conuersation* should thus beget, continue, and increase love; the reason is easie and plain: for seeing every man naturally loves himself, and the rather because he is ever conversant with himself; therefore it must needs follow, that whatever is neere st to, or most like him, that he most neerly loveth, and most desireth. Can any give any other reason, why man or woman delights to see their face in a *glasse*, but because it represents them, and makes them, as it were, to see and know themselves by this representative, whereby the imagination apprehends it self?

## CHAP. XI.

*Love is onely conquered and repayed with Love.*

**L**ove (that is the inward affection of the heart) is the *soul*, as it were, of the *soul* of man, yea, of the whole world; for by it the world continueth, and without it, it could not stand, as was shewed before.



We thank not the water, nor the aire, nor any inanimate or animate thing for doing us good, if this good proceed from a naturall disposition in themselves, without an affection of doing good to us. For this latter is it, which truly is called *love*: and he that thinks to requite this with gold, or other gifts of price, returns scarce droffe for gold. Our Saviour and his Apostles, have summed up all the Law in this kinde of Love: and after all their precepts and counsels, call for this *love*, as the *fulfilling* of all. For he that hath this, cannot but believe, and endeavour to work according to what is required or desired by Christ and his Apostles.

Our blessed Saviour promiseth heaven to him that gives but a *cup of cold water* in his Name, and for his sake: and can any imagine, that heaven is of so mean a value, or water so much worth, as that heaven should be given for a *cup of water*? no, not the cup of water, nor all the waters under heaven, can be valued with heaven, but the *cordiall love* and *affection* of the heart; this is that God esteems; and therefore calls to every one for it, when he saith, My Son, take all earth, heaven, and all, as my gift; and for all, *onely give me but thy heart*.

It was not *Abels sacrifice*, nor the *widows mite* cast into the Treasury, that God so highly prized and commended, but the love of the sacrificer and giver, which he esteemed more than all the worlds good. For all these are his, *The earth is the Lords, and the fulnesse thereof*. And when we have these, or any part thereof, we receive and hold them as *his gift*; and for all, he onely requires our love; which onely is ours to give.

If you tell me, *the heart of Kings*, and so of

of all men, is in the hand of the Lord, he turneth it whither soever he will. And that without God; <sup>2 Cor. 31</sup>  
 we cannot so much as think a good thought, <sup>5.</sup>  
 and therefore not love. I answer, that though all things in man, are of him, through him, and <sup>Rom. 11.</sup>  
 to him, as the Apostle speaks: yet of all things <sup>36.</sup>  
 in man, mans will is most his own; and this so left by God to man, that for it, when it freely loves God, it may return him in recompence (as it were) his love again. The free present of a paire of pigeons, with man is more esteemed than the return of 100 l. which was lent, and the borrower bound to repay. God often expresseth his regard to the love of his servants, when he asks them, Am I delighted with the sacrifices of goats and bullocks, and who requires <sup>Pl. 50.9.</sup>  
 these things at your hands? and by his Prophet <sup>Isa. 1.13.</sup>  
 Jeremiah, I spake not to your fathers, nor com- <sup>Jer. 7.22.</sup>  
 manded them, when I brought them out of the Land of Egypt, concerning sacrifices, to be satisfied or served therewith. Save onely by these, as outward testimonies of your inward affections, which indeed, as to me, are the onely sacrifice and service.

And from hence it is, that God and man repay love with love. For love hath an *Adamantine* power, that is able to draw the hardest heart of iron unto it self, by a mutuall love. For the very apprehension of being beloved, directs the soul without any force, to a return of a love reciprocall.

And as love mollifies the heart of the beloved, drawing from it a return of love: so this return of love gives ample satisfaction and reward, as it were, for that love that was bestowed. And so the Spouse in the *Canticles*, for her love <sup>Can. 1.26.</sup>  
 to her beloved, desires some kisses (as testimo-

nies) for the assurance of his love to her again.

And neither the first, nor the second, neither an inviting nor the return'd love, are purchased, wonne, or procured by gifts, greatnesse, or power. These have no force on a generous heart, to cause love; which is onely begotten by *it self*, through *love*; and this may be well called the *mysterie of love*, that the same thing, and nothing else, should beget it self.

And this love being of so rare an extraction, so amiable, and so much to be desired; we shall finde God, of all things desiring it, and in comparison of it, nothing else but our love; and therefore useth it, as a conjuration to the effecting his will and commands; as when he saith, *If ye love me, keep my commandments*; to Peter three times, as it were, in a breath, *lovest thou, lovest thou, lovest thou me, Peter?* and then follows three times, *Peter, feed, feed, feed*. For this thou canst not chuse but do, and keep my commands, if thou rightly and truly lovest me. Love, as we say, *breaks through stone walls*; intimating, that nothing is hard to a loving heart, but that this tender love, as is said of the *milke of the Goat*, is able to mollifie, and soften the hardest *Adamant*.

God, willing to draw man to himself, first used his *power*, shewed in the great deluge of the world: after that he used his *goodnesse*, bringing his people out of *Egypt* into a goodly and plentiful Land; but when neither power nor goodnesse prevailed, he takes the ready course, if any could prevail, to shew his *love* unto them, in sending his onely Son into the world, there to suffer so ignominious a death for them. And if this did not, he never meant to use other means.

means to draw them to him. For if love, such love could not, then nothing in heaven, earth, or hell, can work or move their conversion.

*Charitas Christi urget nos*, saith S. Paul, the love of Christ, this, this, or nothing, doth, or can, with a sweet, delightfull force; as it were, constrain us. Christ sheweth this in the parable of the Creditor and Debtor; concluding, that to whom most was forgiven, that he should and must love most. For love freely shewed to the well beloved, may be resembled to the depositing or trusting a great Treasure in a friends chest or Cabinet; which friend, if he return it not when desired, deserves the note and estimation, not of ungratefull alone, but of a false and most wicked man, and no friend.

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## C H A P. XII.

*The Love of God is not to be parallel'd.*

**T**He essence or being of God is pure and simple, and the infinity of his attributes and perfections are single: so that his omnipotency is his mercy, his mercy is his justice, his justice his goodnesse, his goodnesse his love, neither is there in these any distinction reall or formall, onely mans apprehension conceiveth a variety in this simple unity.

Now the love of God differeth from the love of man; as in many other things, so in this, that mans love oft times wants power to effect what it loves and desires: whereas Gods love is both operative and effective, it both works and accom-

plisheth whatever it will ; so that to love with God, is the same thing as to do us good.

Isa. 54.

And this is so large, as to do that, beyond which nothing more can be done. *Isaiah* expresseth this in Gods person, saying, *what could have been done more, that I have not done ?* so that if we would enter into, and consider all the works of Gods love, in creating, redeeming, sanctifying, and glorifying man, how can they be fathomed ? mans soule cannot apprehend it in the least degree.

Mat. 49.  
35.

To help mans weaknesse in this, and by shadows, as it were, to make some appearance of this love, the Prophet *Isaiah* tells us of the love of a mother to her childe, when he asks the question, *Can a mother forget her sucking childe, that she should not have compassion on the sonne of her wombe ? Which, can she ?* is as much as, she cannot : but saith God, If she could, yet such is my love to man, that I will not, I cannot, my love is my self : and therefore I may be said as well, to forget my self, as to forget or deny my love to mine own Image, man.

Mat. 62.3.

The Prophet *Isaiah* seems to go a little farther, by a similitude to set forth Gods love, when he compares it to the love of a bridegrooms, married to a Virgin, in whom he is delighted, and rejoiceth, saith the text, where it addeth, and so shall thy God rejoyce over thee.

Jer. 3.1.

Nay, the Prophet *Jeremiah* goes farther yet, saying, *If a man put away his wife, for her lewdnesse and adultery, shall he returne unto her again ?* But thou *Judah* lift up thine eyes unto the high places, and see where thou hast not been lien with : in the waies thou hast sate for them, and thou hast polluted the Land with thy whoredoms, and with thy wickednesse ; and yet heare the husband of

this

this wife, which is God, notwithstanding all this crying out, and proclaiming, *thou hast played the harlot with many lovers; yet returne againe to me*, saith the Lord. Tell me now, whether a greater love can be exprest, than this in God.

As the love of God is *infinite*, so might I be in the prosecution of this argument; but I contract my self, and wish you to remember, that as God in holy Writ is parabolically called *King, Father, Husband, Physician, Shepherd, Head of his Church*: so under all these, and many other names and notions, his love is manifest unto us; for as the *head*, he governs: as the *Shepherd*, he leads us to good pastures, and defends us from destroying beasts: as the *Physician*, he cures and heals our infirmities and soares: as an *husband*, he imbraceth and delighteth in, and rejoyceth over us: as a *Father*, he nourisheth, and provideth for us: and as a *King*, he not onely protects us from oppression and danger, but gives us honours, yea, makes us heires with his onely begotten Son Christ Jesus, to reigne with him in his heavenly Kingdom for ever. And is there any love that can be compared to this?

All that I will adde for close, is this: *love requires love*. And, O my soule, though thou wilt not love this thy Father, this thy King first: yet when he hath so superabounded in his love to thee, too flinty hearted, I must needs say, thou art, if thou shalt refuse to return all the love thy heart can afford or conceive to him again, for that infinite and endlesse love which he hath bestowed on thee.

## CHAP. XIII.

*By the same causes and meanes that  
mans love decreaseth, the love  
of God increaseth.*

SOME Divines have propounded the question, why Christ, the *second Person* in the holy Trinity, rather than either of the other persons, was made man; and among other reasons, this they give in answer: That our first parents, *in desiring to be as God, knowing good and evil*, directly opposeth the wisdom of God, which is Christ. And to shew the infinite love of God to man, that Person who most directly was offended, came down from Heaven, took mans nature, and suffered more than man could do; and all to redeem man. So that he alone, (God, that can draw good out of evil, and light out of darknesse) used mans sin as an occasion, through his love, to save mankind.

The Prophet *Zachary* describes the state of the world, and in it especially of the *Israelites*, by *four Chariots*; the first whereof had *red horses*, which typified the bloody *Babylonians*; the second had *black horses*, which noted the *Persians*; under whom the *Jews* were neer their utter extirpation: the third had *white horses*, by which may be meant the *Macedonians*, who, as *Alexander* and others, were gracious and favourable to the *Jews*: the fourth had *grizzled*, or horses of divers colours, which figured the changeable, various, and mixed government of the *Romans*, which first or last is destructive to a State. And now.



now under this power and rule, which contained all the misrule and barbarous usage of the three other Governments, came the *Messias* into the world, and this by the Apostle is called the *fulnesse of time*: because when the sin of the world was at the full, now was the time of our blessed Saviour to come into the world, and by his unspeakable love to redeem it. Gal. 4.4.

The Prophet *Isaiah* sets forth *Jerusalem* thus: Isa. 59.3.  
*Their hands are defiled with blood, and their fingers with iniquity, their lips have spoken lies, and their tongues perversnesse; none calleth for justice, nor any pleadeth for truth: the act of violence is in their hands, their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity, wasting and destruction are in their paths. The way of peace they know not; yea, judgement is turned backward, and justice standeth afar off: for truth is fallen in the streets, and equity cannot enter: and he that departeth from evil, maketh himself a prey. And the Lord saw, and wondered that there was no intercessor; therefore his arm brought salvation. For he put on righteousness as a breast-plate, and vengeance for a clothing; and according to their deeds, he will repay fury to his adversaries: but to Zion shall the Redeemer come.* And is there any thing in all this, that savours, but of the love of God (to truth and justice) to his people, though laden with their sins; and for this punished and oppressed by their enemies?

The love of Christ in this kinde, is not to be uttered, or any way expressed. I will summe it up therefore in that one passage of *S. Paul*; the same night that our Lord *Jesus* was betrayed, he instituted the Sacrament of his body broken, and of his blood shed: as a sacrifice fully and solely expia- 1 Cor. 11. 23.

expiatory for the *sin of the whole world*. And, while the *Jews* cried to the *Romans*, *Crucifie, crucifie him*: he for them more incessantly praies to his Father, *Father, forgive them*; and though they said, *Let his blood be upon us, and our children*; yet he tells them, *My blood is shed for you*, and for all that will take and apply it to the forgiveness of their sins.

**Ps. 3.4.** The Psalmist, in a wonder and amazement of this excessive love, exclaims, *Lord! what is man, that thou art so mindfull of him? or the son of man, that thou visitest him?* for what is there in himself, as man, but that is to be abhorred? his body being at the best, but a bag of bones, a sinke of foule water, and stinking dirt, and his soule like a cage of uncleane birds, or a forge of wicked imaginations, and a storehouse of sinne. To the Psalmists question, *why, Lord, hast thou so visited man?* no other answer or reason can be given, then this of the

**Joh. 3.16.** Apostle, *So God loved the world, that he gave his onely begotten Son*, to be made, saith the

**Isa. 9.6.** Prophet *Isay*, as a *childe*; as the Apostle Saint

**Phil. 2.7.** Paul saith, as a *Servant*, who emptied himself, as it were, to a nothing; and all this, as the effect onely of his infinite, incomprehensible Love.

**CHAP.**

## CHAP. XIV.

## Gods jealousy.

**J**ealousie in man is an *excesse* of love, and for the most part, is the attendant of some ill condition in him: whereas in God, it is the *quintessence* (as it were) of his love. And this riseth in God, and moves him to anger and punishment, when he finds himself dishonoured or neglected by those he loves.

Moses not onely tells us, that he is a *jealous* God, but adds, *Exod. 34. 14.* that his Name is *jealous*. And such is his jealousy, that although he suffered the rebellious murmurings of his *Israel*, yet when they committed *spirituall whoredome*, in making and worshipping the *golden calf*, he destroyed 33000. of them: and had not his deare servant *Moses* interceded, he had in his jealousy utterly destroyed them all.

Covetousnesse, by *S. Paul* is called *Idolatry*; and when God finds his people worshipping or setting their hearts on these, it moves him to jealousy.

Yea, God is jealous of the inordinate or overmuch love of the *husband* to the *wife*, or of the *wife* to the *husband*. For these may love each other so much, that some part of the love and worship due to God, is bestowed on the *Creature*. And for this God oftentimes turns jealous, and in his anger takes the one from the other; or bereaves them of their delight, which is children.

And it being so, that God hath commanded us to love him with all our heart, and with all the

the strength and powers of the soule; the least alienation of our love from God, and bestowed on vain delights, moves God to jealousy, and provokes his anger.

And as the least withdrawing of our love from God, works jealousy in him: so when he finds us persist in a daily revolt from him, he ceaseth any longer to be jealous. See this proved in *Israels* case; where God, for *Israels* multiplied departings from him, threatens, *My jealousy shall depart from them, and I will be quiet, and will be no more angry.* And this is the saddest condition that a soule can fall into; for then it is apparent, that God hath sent a bill of divorce to that soule: and hath removed his love utterly from it; for where God loves, he cannot but be jealous.

## CHAP. XV.

*Gods revealing his secrets, is a great demonstration of his love to man.*

Jdg. 16.  
15.

**D**Elilah useth this as an argument, that *Samsan* loved her not, because he did not open the secrets of his heart unto her: for so she said, *How canst thou say, I love thee, when thy heart is not with me? and when thou tellest me not where thy great strength lieth?*

When God purposed the destruction of *Sodom*, he saith, *I know Abraham, that he will command his children, and his household after him, to keep the way of the Lord, to do justice and judgement.* Here God rests assured in *Abraham's* love.

love and service to him; and what followeth? why this, that though God intended a secret and sudden burning of *Sodome*: yet he will not do it, before he acquaints *Abraham* therewith: and therefore saith, *Shall I hide from Abraham that thing which I do?*

We reade the like of God to *Moses*; that when God spake face to face with *Moses* in the Tabernacle, that there was a cloudy pillar at the Tabernacle doore, so that the people might not see them. And at this interview and conference betwixt God and *Moses*, *Moses* saith unto God, *If I have found grace in thy sight, shew me now thy way.* The Prophet saith, the Lord shewed his word unto *Jacob*. And then addeth, *He hath not dealt so with any Nation, but this his beloved.* And *St. Paul* saith, *The mysterie (of salvation by Christ Jesus) hath been hid from ages, and from generations; but now is made manifest to his Saints.* In a word, *he that loveth me, saith Christ, shall be loved of my Father; and I will love him, and will manifest myself unto him.* And accordingly he saith unto his Disciples, *To you (as my friends) it is given to know the mysterie (or secrets) of the Kingdome of God: but unto those that are without, all these things are done in parables.* And why in parables to these? that seeing, saith Christ, they may see, and not perceive; and hearing they may heare, and not understand; lest at any time they should be converted, and their sins should be forgiven them. Whence we may gather and learn, that whom God loves, to those he reveals his word and will: so that they may see, and heare, and understand it to their conversion and salvation of their souls; which none can deny to be an especiall argument of Gods love; the fruition whereof, the Lord grant unto us in *Jesus Christ*.

CHAP.

Exo. 33.  
9.13.Psa. 147.  
19.20.

Col. 1.26

John 14.  
21.Mark 4.  
11.

## C H A P. XVI.

*God seemeth to be solitary without man, which is an especiall argument of his love to man.*

**T**He Scriptures tell us of thousands of Angels that attend Christ ; and in the Gospels we finde them upon all occasions, at his birth, in his life, and at his passion with him : how then, having such a company of holy Spirits ever with him, and at his command, can he be said to be alone (if without man?) It is true, in respect of the sweet society of Saints and Angels, he cannot be truly said to be alone ; yet in regard that he made man to his own Image, and every one loves that which is most like unto himself : and that God hath said, *My delight is to be with the Sons of men* ; in this respect, without this his like, with whom he is delighted, he may well be said to be alone.

Matth.  
18, 12.

In the parable of the *lost sheep*, it is seen, that the shepherd had 99. besides that which was strayed, yet he left them all. Suppose these to be the Saints and Angels in heaven, and all to seek the one that was lost, which is man. The

Psal. 33.  
10.

Prophet saith, *The Lord looked down from Heaven, to behold the Sons of men* ; and seeing them captiv'd by the Devill, weltring in their filth of sin, and therefore lamentably afflicted ; for them he came down, and never rested, but underwent all travell, hardnesse, and death ; that he might exalt them, and bring them where himself was to have his everlasting residence, in Heaven.

God

God under the Law, when he saw his *Israel* scattered in *Egypt*, he rested not, till he brought them together; and though in the wilderness, yet there he commanded them to make a *Tabernacle*, and after that, a large and glorious *Temple*; that he might be with them, and injoy, as it were, their company there together.

And Christ, God in heaven, that he might have the company of man, he descended from heaven; and as though this were too little, to have the more full society of man, he took his nature, and was made man; yea so, that as it was spoken of *Adam* to *Eve*, he was so married to mans nature, that he might truly say, *He is bone of my bone, and flesh of my flesh.*

More yet; see Christ in his agony and torture on the *Crosse*, and wanting the company of his Disciples, and men believing in him, he cries out, *My God! my God! why hast thou forsaken me?* and as soon as the *Thief* on the one hand was converted, and prayed unto him, *Lord, remember me when thou comest into thy Kingdome*; he was so pleased with this, that he readily granted his petition, and told him, *This day shalt thou be with me in Paradise*: and so gently departed, and took his new convert with him to Heaven.

Mat. 27  
46.

Luk. 23  
43.

And it is the opinion of many ancient and learned Fathers, that the Saints and holy men which rose out of their graves, at the time of our Saviours resurrection; that they likewise, as pleasing company, ascended with Christ into Heaven, there to be with him; and as of the *Chore*, to sing continuall *Allelujahs* of glory, *Glory to the Lamb, that was, and is, and ever shall be.*

*S. Hierome* cries out, *O ungratefull man to thy*



thy God, who ever thou art! considerest thou not the wonderful and unspeakable love of him, the Lord of heaven, to be thus delighted, and to do, and to suffer so much for thee? and thinkest thou thy self best, when thou art in the company of the wicked, blasphemers, murderers, adulterers, drunkards, and profane persons? *return* rather, *Shunamite*, *return*, and run to him who is delighted with thee, and is thy Saviour.

## CHAP. XVII.

*Charity is most eminent among all the vertues.*

**E**Very vertue hath its proper *opposites*; as liberality hath covetousnesse and prodigality to encounter: whereas *Charity* is enemy to, and opposeth not two, or more, but all vices. And if any particular sin be more opposite to Charity then other, it is the enmity to God. And it being so, that there is no sin that man committeth, but, more or lesse, is tainted with this enmity; hereby Charity is become a generall enemy and opposer of all sin.

When *David* had wickedly deflowred the wife of his faithfull Souldier *Uriah*, and basely slaughtered the husband; here were sins of murder, adultery, scandall, and all these sins, and enmities against his neighbour: but as though these were nothing in comparison of that one sin and enmity to God; he saith, *Against thee alone, O Lord, have I sinned.*

But although against this sin principally, Charity opposeth her forces; yet no lesse doth she abhor

abhor and resist all other sins of the lower rank.

S. Paul, when he saith, *Charity suffereth long*; 1 Cor. 13-4.  
 what saith he lesse than that, as the impatient man acts against the long suffering Charity: so Charity works against all impatience: and as *Charity, that envieth not*, is assaulted by the envious: so Charity fighteth against envy: and as *Charity, that vaunteth not*, nor is *puffed up*, is opposed by pride: so Charity labours to beat down pride. And what from S. Paul I have said of those sins mentioned, is alike true of those other sins instanced by S. Paul; and of all other sins committed in the world. And therefore not onely the Apostles, but their and our Lord and Master, Christ, hath taught us this lesson, that *Charity is the fulfilling of the Law*. Inasmuch as, Rom. 13. 10.  
 so far as Charity can prevail to the killing of sin, Mat. 22. 40.  
 which is the transgression of the Law, she may well be called the fulfilling of the Law.

And so high an esteem had our Lord Christ, of the great virtue and power which Charity hath in the work of our salvation, that when he had largely preached of the whole duty of man, and given him many precepts, and expositions of the *Decalogue*, necessary to be understood and followed by old and young, learned and illiterate: for the relief of mans memory, and the greater encouragement to his proceeding, he summes up all, and tells us all the Law, and all that God requires of man, is nothing else but *Charity*; (that is) *love to God*, and for his sake, *love to thy neighbour*.

S. Augustine addeth, that as God calls himself Love, who is all in all: for *all things are from him, by him, and for him*: so the like in a qualified and reverent sense, we may speak of Love or Charity: we say, he that hath not houses;  
 nor

1 John 4-8.

nor Vineyards, nor Lands, yet if he hath *Money*, he hath potentially all: so may we say of *Charity*, in respect of other graces and endowments of the soul.

1 Cor.  
13.1.

In the place before cited, *S. Paul* speaks that of himself, which the best of men may say of themselves with the like truth; that could I preach as though I spoke with the *tongue of Angels*: yet this without *Charity*, will make me but like an empty sound of brasse, or like the bell in the steeple, that calls others to the Church, and so to Heaven, while it self hangs without doors. Nay, do I *give all my goods to the poore, and my body to martyrdom* for the truth, and have no *charity*, these will *profit me nothing*. Yea, if I *understand all the mysteries of God*, and have all *faith*, saith he, and *have not Charity*; observe this, he saith not of this last, as of the former gifts of preaching, martyrdom, or goods, that these without *Charity* *profit nothing*; but he saith, that although he hath *all understanding, all knowledge, and all faith*, yet these without *Charity*, make him not onely as a *sound*, or which *profiteth nothing*; but he saith, that having these, and not having *Charity*, *he is plainly nothing*; nothing as in Gods acceptance, and nothing as appertaining to the Kingdome of Heaven.

Isa. 1.

The Prophet *Isaiah* tells the people, that God regards not, but *abhors the sacrifices* which he requires of them; and that when they *lift up their hands* to Heaven, he will hide his eyes, and not see them: and when they make many long and loud *prayers* unto him, yet he will not hear them. And how? or why is God become so averse to his own commands and ordinances? the Prophet tells us, the cause is want of *Charity*, when he saith, *Your hands are full of blood,*  
your

*your works are full of evill, injustice, and oppression. In a word, I see not, I hear not, saith God, but I abhor you, and your works, because both want Charity.*

Much like this hath the same Prophet, taxing the fallshood of the *Israelites*, who hypocritically cried out, saying, *Have we not held our Fasts? and have we not afflicted our souls? yet thou, O Lord, seest not, neither takest thou knowledge of our holy acts.* To whom the Lord in truth makes answer, *Tis true, I neither see, nor take knowledge, nor pleasure in your sounds and shews of holinesse. For in, or by these, saith God, ye exact your labours, or things where-with ye grieve others. And ye fast for strife and debate, and to smile with the fist of wickednesse, and call ye this your fasting, saith God? no, saith he, the fast that I have chosen, is to loose the bands of wickednesse, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke (of Taxes, Excize, and the like) these, these, and not praying, preaching, fasting, with murder, robbery, and oppression, are the works of Charity, well pleasing to, and required of God. Without which, no man by his crying, Lord, Lord, shall enter into the Kingdome of Heaven.* Ma. 7. al

## CHAP. XVIII.

*Our love to God, is to precede all other loves.*

**S**uch was the exceeding goodnesse of God to his people, that he knowing the many delights and enticements of the world, the flesh, and

Deut. 6.

and the *Devill*, to withdraw mans love from his God, that he not onely wrote in the heart of man, that he was to love his Creator: but that he might never forget it, he gives him this as a spirituall Law, written in the Tables of Stone, *Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might.* In which words, not onely the precept is exprest to love him: but the reason is annexed, because he is the Lord of all, and thy God in speciall. And that thou mayest keep this commandment, it shall be in thy heart. And because from the abundance of the heart, the mouth speaketh; therefore thou shalt talk of it sitting, walking, lying, rising, that thy children thereby may learne the same: and thou shalt binde it on thine hand, and between thine eyes, and shalt write it upon the posts of thine house, and on thy gates. I do not remember that any law or precept was so largely and strongly enjoyned as this, binding heart, tongue, eyes, and all the faculties of the soul, to love God.

Probably some may demand, wherefore the Almighty should so earnestly and desirously require our love before, or more then any, or all things else, that are in mans power? In answer whereunto, I may say, that man hath nothing else to present, that is so much his own, or that is so much worthy of Gods acceptance, nor so easie and beneficiall to himself (for man) to give, as his love. And therefore that which is least painfull, or chargeable, and most easie and beneficiall to the giver, man: and which, withall, is most pleasing to the Receiver, God: God the Receiver, in his infinite goodnesse, hath required of man, the giver, onely his love.

If a man were in danger to lose his life, or his under-

understanding, or but an eye, or any other member of his body, how would he love that person, who could and would cure, free, or deliver him? and how much more then is he bound to love him, who both gave the eye, the other members, reason, and life; and not only made them wonderfully, but gave them freely, with all manner of gracious endowments; and not onely so made, and so gave them, but who hourly so *preserveth* them from all outward and inward dangers of corruption and destruction? can any price or estimate be set, sufficient for such a rare workmanship, so bounteous a gift, and so gracious a preservation? and then can we render any thing lesse for them all, than love to him, that so made, so gave, and so preserves them all?

And yet hitherto I have told you but the least of what God hath done for the *mearest part* of thy self. For when I shall adde, that when thou hadst destroyed thy *soule* by sin, and forfeited it with thy *body*, and all the faculties and members of both, to the Devill and everlasting hell fire; that then thy God should descend from Heaven, should be disgracefully used, shamefully tortured, and cruelly murdered; and all this only to ransom and free both thy *body* and *soul*. Can any price be set too high for this? or canst thou repay any thing lesse then thy *love*?

Should God, as he might justly, for the least of his mercies and benefits, have commanded thee to offer unto him all thy worldly wealth, or to sacrifice thy children to him, as some Heathens did, and as once he tempted *Abraham* to do: or with stripes or fasting to mortifie or kill thy body; had it been too much for a compensation or requitall? but, in lieu of these, what a mercy, what a goodnesse, what a love is it in thy

D

God,

God, to require onely that which costs thee least, which is easiest performed, and is in the power of all sorts of people to give, *love*? which if thou keepest back, and cheerfully renderest not, how canst thou answer thine own soul without blushing here, or without confusion and condemnation of thy self at the last day of judgement?

If God had required of man, almost any thing else but *love*, some or other might have framed, at least, some probable seeming excuse for not performance; as if God had commanded our *strength* to Gods poor, the poor man might have answered, I have it not to give; if *fasting*, or *labour*, the sick and infirm; if *knowledge* or *contemplation*, the ignorant or simple might have pleaded, these are not in our power to do; and therefore, Lord, I am to be excused. But when God requires onely thy *love*; neither the illiterate, nor ignorant, neither the poore, nor the weak, nor any other condition or sort of people, have any shew or colour of excuse for not performance; for it is in every mans power, if he will, to love.

I may adde, that this sweet return of our *love*, as it is generally easie for all men to give, so is it as generally alwaies to be performed, in all the actions, studies, or demeanours of our life. Art thou eating, drinking, recreating thy self, buying, selling, meditating? loving of God hinders thee not, but furthers thee in all these; so in, and with all these, he hath but justly and graciously commanded thy *love*.

God by his Prophet thus reasons with his *Israel*, as now with us; *I have not caused thee to serve with an Offering, nor wearied thee with tribute, but without these; Thou hast made me to serve*





serve with thy sins, and thou hast wearied me with thine iniquities. And for all this, I ask but that, which without expence, pain, or labour, thou mayest easily afford me, *thy love*; and for it receive heaven. So easie and plain a way, and so open a door to everlasting joy, hath God prepared for us, when he requires from us onely one love.

The Scripture is plentifull, not onely in telling thee, O man, that God came downe from Heaven, and was incarnate for thee; but that he suffered, died, and rose again, and all this for thee: and it is as often repeated in holy Writ, that he is thy Lord, thy Father, thy King, thy God; and if God in all be thine, the Apostle rightly infers, then all that is Gods, Angels, Spirits, and all that is in God, power, justice, mercy, all is thine. And canst thou possibly think, how to make a better purchase, then to make God, Heaven, Earth, and all thine wholly and onely by Love? 1 Cor. 3. 22, 23.

And when God is thus made thine, then in loving him, thou dost but love thine own; and this is so common, that it is naturall for a man to love what is his, rather then what is another mans. But further, indeed to love God, who by love is made thine, is but to love thy self; who by love art united to God; and no man saith the Apostle, *but rather cherisheth and loveth himself*. Ephes. 5. 29.

S. Paul reckoning up the fruits of Gods blessed Spirit, in the first place sets love; as being the source and spring of the rest. The fruit of the Spirit, saith he, is love, peace, joy, long-suffering, gentlenesse, goodnesse, faith, meeknesse, temperance; where the first, as the parent of all, is love. Gal. 5. 22.

From the consideration of somewhat here, and elsewhere spoken of love, some holy Fathers have profest, that nothing can be accounted difficult, hard, chargeable, or painfull to him that truly loves; such are the fruits of an hearty active love, and such are the sufferings of love from its beloved. For if it reprehends, it is gently; if it burthens, it is delightfully; if it detains, it is pleasantly; if it restrains, it is courteously; if it rewards, it is bountifully. And therefore well may we with them conclude, that love is the pretious pearle mentioned in the Gospell, for which the *wise Merchant sold all to buy it*: as being of most value of all other pearls, or heavenly vertues.

Math.  
13.46.

## CHAP. XIX.

*God must be loved with the whole heart.*

**G**OD requires the heart, 2. the whole heart, 3. that none other may have part therein, 4. no, not man himself, to use his heart any way against, but altogether as tending to Gods service and glory.

All that God courts, and wooes man for, is for his heart; *My son give me thy heart*, is the summe of his desire. Which in another word is explained, by that of the King of *Sodom* to *Abraham*, *give me the souls* (of the people,) the rest take to thy self. And for this, as in war for the Citadell, or chief place of strength, is all the contention, that I may so say, betwixt the true husband and lover of the soule, God, and the

Prov. 23.  
26.

Gen. 14.  
21.

the adulterous and false lovers, the world, the flesh, and the Devill.

And God, to shew how ardently he affecteth this, and how jealous he is of it, he is not satisfied with thy heart, unlesse, as he hath exprest himself under the Law and the Gospell, *Thou love him with all thy heart, and with all thy soule, with all the strength, and faculties thereof.*

Deut. 6.  
5.

For as a great Prince coming to an Inne, takes up all the rooms in the house; not holding it to stand with his state, to have any stranger a sharer with him: so is it, and much more, with God.

And that again, because as S. *John* saith, *God is greater then thy heart*: so that all is too little for him, though he hath all. And if he will not endure, that one Temple shall receive both his *Ark* and the *Idoll Dagon*: will he be content,

1 John  
3.20.

in his bed-chamber, which is mans heart, to endure his enemies, the World, the flesh, and the Devill, to have their abode, or to lodge there? No, *one* saith Christ, *cannot serve two Masters*; I am sure not two such, that are so contrary and opposit, as God is to the Devill, the World, and the Flesh: neither, saith S. *Paul*, *can light dwell with darknesse, nor Christ with Belial.*

1 Sam. 32.

1 Cor. 6.  
14.

The Prophet *Elijah* saith unto the people, *How long halt ye between two opinions? if the Lord be God, serve him; but if Baal, then follow him.* God will not, cannot endure any corrivall, much lesse any bedfellow with him in the heart of man. *Moses* tells *Pharaoh*, that God will not suffer him to leave so much as an *os* behinde in *Egypt*, when he goes to sacrifice to God: for the least possession is a kinde of engagement against God. The world or the Devill, like the counterfeit mother, cries *divide it*, let me have a part, tis no matter which, living or dead,

1 Kings  
18.21.

Exod. 3.

so God hath not all to himself alone: whereas the  
 2 Kin. true mother of the living child, will admit of no  
 division, but she will have all or none; and such  
 is Gods desire, for if the heart be divided, as Ho-  
 106. 10. sea speaks of Israel, it is as the childe divided,  
 which cannot live to the true Parent.

But O man, consider how reasonable and just  
 God is, in requiring thy whole soule: and how  
 unjust and unreasonable thou art in denying it  
 him entire, or dividing it in parts, betwixt him  
 and his enemies. Consider, I say, when he crea-  
 ted the goodly universe of this world, and so glo-  
 riously adorned and furnished it, not onely with  
 the fruitfull plants, and fragrant flowers, but  
 with those bright Lamps in Heaven; that he  
 made all this, and gave it entire to thee alone,  
 making thee the sole Lord thereof, in respect of  
 any other creatures, over all which also he gave  
 thee temporall power and dominion: and as  
 though in this he had shewed but half, or in-  
 deed but the least part of his love: consider, that  
 God himself gave himself wholly to thee, was  
 incarnate, suffered, died, rose, and all onely for  
 thee, and not for any other. And is not this ar-  
 gument sufficient, that the least thou canst re-  
 turn in gratitude, should be thy heart, entire, not  
 to be cut into parcels or shreds; some whereof  
 to be given to the giver of all, and the rest to his  
 and thine own enemies?

But some perchance may say, though this is  
 just and reasonable, which is required, yet it  
 is most difficult, for man clothed with flesh, to  
 performe this duty so strictly commanded, to  
 love God with all the affections and thoughts of  
 the soul, and these ever to be fixed on him, and  
 nothing else; neither on parents, friends, or  
 things of this life.

In

In answer hereto I must tell you, that God knoweth what we are, and whereof we are made; and therefore in this strict command, or absolute request of all our love, he prohibits us neither to love parents, children, friends, no nor the things of this world: so we love them with these *two rules* or cautions.

1. That we love neither friends, nor things on earth, with such a degree of affection as may alienate or divide our souls from God. And therefore God himself hath not onely commanded us to love our neighbours, all our neighbours, of what rank or distance soever, so they be men: and to seek in the second place, things necessary for the life and well being of our selves, and those who depend on us, and for whom we are to provide: but hath figured the same in proportioning our heart; which though it hath a large and broad *superficies* upward, to look and dilate it self to Heaven: yet it hath but a *cone* or *small point* downwards, to the things beneath.

The second caution, in our love to any thing besides God, is, that whatever we thus love, it must virtually tend and move to the service and glory of God. And in this, our love resembles the point of the *needle* in the *Sea-mans Card*, or the *Geometricians* paire of *compasses*; the former of which, though it be ever moving, and as it were, casting about to severall parts, yet it still returns, and retains its whole settled course to the true pole star: and the latter, though the one foot of the *Compass* circule and surround the *transference* or globe of the earth, yet the other stands ever firm and constant to the point, which point here, as that star before, in this our application, is God.

So that God, who without any shew of care-  
tousnesse in himself, or wrong to thee, might  
require all thy substance, all thy actions, and  
all thy time, wholly to be dedicated and spent  
on his immediate holy service: yet grants  
thee the fruits of thy honest labour, thy wealth,  
and bids thee give his poore, onely that which  
thou mayest well spare; and of the fruits of thy  
increase, he takes onely a *tenth*; and from thy  
worldly travails, onely a *seventh* part: and that  
Love which he wholly and entirely calls for, is  
the affection and love of thy heart.

Shall I summe up all? There is none so un-  
godly in this world, but assents to this generall  
doctrine, that God is to be so loved as he re-  
quires; but all the question and difference lies  
in the performance, and manner of loving; for  
the most wicked, in some sort, may be said to  
love God. But how? and why? for it is but  
with a *carrell* on worldly minde, and to their own  
end and behoof; as by him to enjoy life, health,  
wealth, pleasure, and delight; and so they love  
God for these things, that if he would confirm  
his *letters patents* unto them, that these they  
might perpetually enjoy, they would readily re-  
lease unto him all the grant and interest made  
to them in Heaven.

On the other side, the true lovers of God so  
love the world, as that thereby, ~~that they wish,~~  
they may the better serve ~~him~~ and promote his  
glory; without which, they ~~cannot~~ whether the  
things of the world, nor long to continue in it.  
They love these things so, as a man doth his  
horse, his cloak, or garment; the one to carry  
him through his journey, to his Inne, and the  
other to keep him warm, and to defend him  
from the hurt or violence of the weather: so  
that

that the love of the first, is like that of the Strumpets, all for reward, or what will ye give me? and by these means, he makes the principall of what he should love, God, but the accessory to the thing he loves: and the accessory indeed, the things of the world, and flesh, he makes the principall part of his love. Whereas the true lover makes God the prime, originall, principall cause, and mover of all his love, and all things else, but subordinate and subservient to this love.

The regenerate and unregenerate children of God in this world, make use of Gods blessings; and so return their love to God, as Isaac blessed his two sons, Jacob and Esau: where the father in blessing Jacob, ver. 28. begins with heaven; *Gen. 27.* God give thee of the dew of heaven, yet he after adds the fatnesse of the earth: but in blessing Esau, ver. 39. he begins with the earth, *Behold, thy dwelling shall be of the fatnesse of the earth, and of the dew above.* In like manner God gives his truly beloved Israel, the dew, the desire, and love of heaven in the first place: but to the Edomite, first the fatnesse of the earth; and according as their desires are set, so also are their loves; this mans to the world, and the others to God. And by these their loves, as by certain and infallible rules, ye may know and discern what they are.

D. 9. CHAP.



## CHAP. XX.

*The love of the heavenly Angels  
unto man.*

**I**N this Chapter of Angels, my Authour is very large, and attributes more unto Angels, then I can finde sufficient ground for; therefore I shall abbreviate, and deliver no more from him, then I conceive is warrantable. Which is,

In Scripture we have no mention of an Angel, untill the world was above nineteen hundred years old; and who that Angell was, that appeared and talked with *Hagar*, is questioned by the learned; among which, many are of opinion, that it was God himself, for that he said, ver. 10. *I will multiply thy seed*; and that she answered, v. 13. and called the name of the Lord that spake unto her, *Thou God seest me*.

But if this were not God, but a created Angell, the question may be, wherefore *Moses* so faithfully and fully speaking of Gods works in that great Creation, neither then, nor in all the time since, till this of *Genesis*, hath any word of an Angell. Some are of opinion, that *Moses* writing more especially to his Countrymen the *Jews*, omitted the history of the Angels creation, lest the *Jews*, over apt (as the most simple people are) to *Idolatry*, might by it have fallen into such an esteem of them, as to have adored them. Or, *Moses* writing his history of the Creation in brief, exprest onely what more directly concerned man to know concerning his duty and service to God; yet when he finds a just

just and necessary cause; he then omits not to speak of them, as in this story of *Hagar*.

Now what they are, though we have not in Scripture any exact discourse or definition of their natures, yet the Psalmist hath express the end and office why they are created, when he saith, *God shall give his Angels charge over thee, to keep thee in all thy waies*; and this that they may the better do, he adds in another Psalm, *He maketh his Angels Spirits, his Ministers a flaming fire, or a flame of fire*, as the Apostle renders it. Which summed up, the result will be, that Gods good Angels are created for the good and benefit of Gods good servants on earth; to whom, under, and from God, they are in a kinde of ministry or service, as is expressly spoken by the Apostle, *Are they not all ministering Spirits, sent forth to minister for them who shall be heires of salvation?* And *Psa. 34. 8. The Angel of the Lord encampeth round about them that feare him, and delivereth them*. And that they may do God service for mans good, God hath made them for their activenesse, agile and swift, as Spirits, and for their fervency and zeale in discharge of their office, as a flame of fire.

Psalm-  
91. 11.

Psalm-  
114. 4.

Heb. 1. 7.

Heb. 1. 14.

The Scripture is plentiful in the confirmation thereof; therefore when *Hagar* is blessed in the promise of a great issue, it is done by an Angel; and when she and her son were in a famishing distresse, they receive their comfort by an Angel; and they were Angels that brought and delivered Lot out of the fire in *Sodom*.

Gen. 16.

Gen. 21.  
17.  
Gen. 19.  
23.

When King *Heraklab* and the people of *Judah* were in eminent danger to be swallowed up and destroyed by the vast and potent army of the *Assyrians*, then the Angel of the Lord smote of the *Assyrians* in one night 185,000. And we

2 Kings  
19.

finde.

finde the three servants of God cast into the fiery Furnace, when God sends his Angell, and delivered them that trusted in him; then *Daniel* cast into the *Lions Den*; we see in the same place the Angell of God *shutting the Lions mouths*, that they cannot hurt him. And the blessed Babe Christ, his Mother, and supposed Father, being in jeopardy of their lives, by that blood-sucker *Herod*; behold the Angell of the Lord counsels and guides them forth from the malice and rage of that tyrant. And an Angell of the Lord did as much for *Peter*, when he was cast into prison, and ready the same night to have been destroyed by another *Herod*.

Many rare examples have we of the deliverances of Gods servants out of great and imminent dangers, and of other their helps and comforts, in time of need and distresse, by the hand and help of Gods *ministering Spirits*; the good Angels. To shut up all, they were Angels who pronounced *John* the Baptist to be the *light* and *forerunner* of the *Messias*. They were Angels who proclaimed the birth of the Son of God, our for ever most blessed Saviour. Angels they were, that *ministered unto him* after his long fasting, and that comforted him in his sad passion; and Angels that preached the joy of his *resurrection*.

Thus farre we may safely go and with the warranty of Sacred writ, pronounce to Gods glory and his mercy, the loving offices performed by Angels to Gods dear servants; but to say as my Authour and divers other wise learned Divines do, that every particular man hath his *Tutelar guardian Angel* to attend, guide, and protect him, I cannot say; for the two places by them cited, to prove this, where it is said of the  
*little*

little Ones, Their Angels in heaven do behold the face of God which is in heaven, and that where it is said of Peter, It is his Angel, confirme not their Tenet: For by their Angels, and his Angel, in those two Texts, may be understood these or such Angels as God had especially appointed as helps for them, and yet not thence it should necessarily and generally follow, that every man hath, and is to have his particular Angel: But in this I will not be peremptory, but submit my opinion to the judgment of the better learned, and so from the love of God and Angels I will follow mine Author to speak of the love of man to man.

Mat. 18.  
14.Act. 12.  
15.

## C H A P. XXI.

*Of the love which man oweth to  
his neighbour.*

**W**Hen the Pharisee demanded of our Saviour Christ which was the great commandment in the law, Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, &c. This is the first and great commandment: and the second is like unto it, Thou shalt love thy neighbour as thy self: on these two commandments depend the whole Law and the Prophets, whence it appeareth that the love of our Neighbour is next unto, and a declaration of that former of our love to God. And that it is so farre necessary, that when the Pharisee only asked which was the great commandment, Christ not only answered him directly to that, but thought it requisite to adde what

Mat. 22.  
36.

what the hypocriticall Pharisee least cared for to know, or practise, namely what God had commanded touching his *neighbour*: yea and S. *Chrysostome* addes, that in some respects preachers have more cause to inforce this doctrine of love to our *neighbour*, then that of our love to God, for that all things which we see, feel, have and enjoy, prompt and move us to this, whereas there are many and severall occasions daily offered through our words, bargains, transactions, and private interest, to divert or lessen our love to our *neighbour*, and therefore I shall set you down some reasons moving to, and confirming the necessity of this *duty*.

And the first shall be, that our Saviour Christ gave us this *commandment*, which indeed is in the nature of an inestimable legacy, even then when he was to depart this life, and to leave the world; and we usually say, and hold it true, that the charge or gift of a dying friend sticks and works most in the heart of the friend living, and therefore Christ at the last point as it were before his passion speaks unto his disciples, and in them unto us, saying, My time is short, and I finde death approaching, before which, I have one especiall remembrance to give you, that you love one another, and that in no ordinary way, or according to the course of this world, but so to love one another even as I have loved you, who conversed with you kindly, communicated all to you friendly, and have truly laid down my life for you. Therefore my last Will and Legacy to you is, that as I have loved you, so ye love one another.

And to strengthen, yea to sweeten this gift of command, Christ in the words following gives a good reason; for, saith he, by this kind

of

of love among you, as by a cognizance or badge *all men shall know that yee are my disciples*: and this will prove if not in the eyes and estimation of the world, yet I am sure in the hearts of all good men, in the esteem of Saints and Angels, and in the eyes of my heavenly Father, a peece of great honour unto you to be known through your mutuall love to be *my disciples*.

The brethren of *Joseph* fearing that he might call to minde and revenge the injuries done unto him by his brethren, they sent a messenger unto *Joseph*, who said unto him, *Thy Father did command before he dyed; forgive I pray thee now the trespassse of thy brethren and their sinne*: which words of his dying Father when *Joseph* heard, he wept saith the text, and spake kindly unto them, and not only expressed his love by words and tears, but he comforted and nourished them and their little ones: and the like love with *Joseph*, if we have any bowels toward so dear a friend, our Lord and Master, as Christ was, we will shew for his sake, who dying commanded us *so to love one another, as he loved us who gave his life for us*.

And yet lest as Christ foresaw and foretold that in the last days, as *iniquity should increase*, so *charity would wax cold*, and thereby both our love to such a dead friend, and for his sake to our neighbour would grow faint and dye, he therefore gives us a second reason to love our neighbours, which with man may happily work more then the former, because it contains in it the unspeakable benefit and reward acquired by this love to our neighbour, and this benefit is no lesse then the *kingdome of heaven*, with the full fruition of all the unutterable and uncomceivable joyes with Christ for ever. All which  
are

are evidently and expressly promised and annexed to this love; for when God in the *Law* and our Saviour in the *Gospel* have pronounced life and the *kingdome of heaven* to those that keep and fulfill the law, and their commands, the Apostle as the *Embassador* of God hath plainly pronounced and proclaimed that *love is the fulfilling of all this law*; &c indeed our Saviour himself spake no lesse (and from it this our Apostle might take his Commission) when he said, *on love depends all the Law and the Prophets.*

Rom. 13.  
10.

Mat. 22.  
40.

Joh. 14.  
14.

v. 15.

v. 16.

Neither doeth the reward of our love to our neighbour terminare and end in this great blessing declared, but it works before it comes to that, and produceth singular and infinite blessings, therefore our Saviour before he commends the keeping of this *commandement of love* to his disciples, he prefaceth, *what ever yee shall aske of God in my name that will I doe*: then in the next words he subjoyneth, as the means to obtain this wonderfull grant and blessing, saying, this is to be performed *if yee love me and keep my commandements*, that is, *to love one another*. And yet as though this were not the halfe of that blessed reward which Christ annexeth to this love, he goes on saying, *if you love, I will give you the Comforter who may abide with you forever, even the spirit of truth*, intimating hereby, and that plainly, that as by love we receive the comfort of the holy Spirit and truth, so without it, neither truth nor comfort will or can dwell or abide with us.

And which is a third reason to incite and stirre us to this love, *nature* it selfe infuseth this love into the heart of man, which in this sympathiseth with the *sensitive creatures*, that all so love and agree together according to their severall

all



rall kindes; that they not only fall not out among themselves to hurt each other, but feed, nourish, stock and herd together, helping and defending each other against the assaults and hurts of other enemies to their kind.

And this reason of love drawn from common reason is and ought much to be strengthened by that bond of *naturall propagation*, for that what God vouchsafed not to other creatures, he nor to his good *Angels*; he granted unto man as an especiall bounty and sign of his love, that all mankind should proceed from one *generall Father*, Adam, that so all his posterity as descending from one and the same root, might all love, as being in or indeed as all but one.

I read that when *Trajan* the Emperor had sent to *Pliny* Prætor in Sicily to destroy all the *Christians* there, the Prætor forbore the execution and counsell'd the Emperor rather to cherish then extirpate them, for saith he they are a people, which live in obedience to law, they neither rob, nor kill, nor injure any, but live as hating none, but loving all.

And when I read that of *S. Paul*, *love is the fulfilling of the law*, I finde that the Apostle in the same text by way of command bids to owe no man any thing, but mutuall love; whence I conclude that love as it is a command from God, so from and by God it is held as a debt, and so injoynd, as that though we daily pay it, yet we should never be discharged from it, but that we should with our days and years grow yearly and daily more in this debt of mutuall love.

But there is a fourth reason perswading and urging this love, which is stronger then that of nature, and this is our *spirituall brotherhood*, as being

being not so much one from our *naturall* parents, as one by our *spirituall* birth and regeneration in our *baptisme*, whereby being united to our head *Christ*, we are all become *members* of *Christs mysticall body*, and this, if any thing, will inforce our loves. It was the argument which good *Abraham* used to *Lot*, Let us have no breach nor difference betwixt us, but let us love and live in accord; For, saith he, (and he thought he could bring no stronger argument for it then this) *we are brethren*.

Gen. 13.  
8.

And we *Christians* may say we are all *brethren*, not by one *Father* in the *flesh*, but by one *Father* which is in *heaven*, and by one *Mother* the chaste undefiled *spouse of Christ*, and by these we become *heires*, not of an estate got by force or fraud and which may be taken away by fire, thieves, injustice or an usurping power, but of an inheritance in the *heaven*, where neither thief nor usurer shall ever come, to help himself or hurt us.

1 Cor. 13.  
12.

When *S. Paul* had shewed how in *Christ* we are all become *one body*, he then inferres that no one part can pride it selfe over an other, saying, *I have no need of thee*, but that as members in the *naturall body*, so much more being *members* in this *mysticall body of Christ*, we should be tenderly compassionate, and not only not to have *Schismes* and breaches, but much more not to hurt or offend, but rather to help and defend each other from wrong and oppression, and so farre as the law will permit, to act as *Moses* did when he saw his countrymen to be oppressed or wronged.

Exod. 2.  
13.

*S. Chrysostome* useth an other metaphor to perswade this love, when he tells us that this *spirituall brotherhood* is as the cementing stones together.

gether in an arch, or other building, where as the one supports the other, so all united bind and keep all fast and safe together: To which well may that of S. Paul be applyed, that *love or peace is the bond of perfection*, and therefore, *keeps the unity of the Spirit in the bond of peace*; In which texts as love is the bond, ligament, or hold-fast of the Christians *myself all body*: so it is the bond, unites, and knitter together of all the perfection that man in this world can attain unto.

Col. 3. 14

Eph. 4. 3.

You see the great, sweet and powerfull effects of this spirituall love, begotten by our *baptisme* into Christ; which is much cherished, and increased by the *Sacrament* of his body and blood. It was not only acted by *Catiline*, but long before him, and since, (I would I could not say the like of Christians) that they strengthened their *leagues*, and *covenants* of holding together, as it were in one, binding each other to defend, and keep them, though they were *covenants* with *hell* and *death*: yet these I say, they entred into, and strengthened by drinking the blood either of themselves, or others; a *covenant* we have taken, and received, the *Sacrament* of the blood not of beasts, or man, but of God himself; that as we are all *members of one body*, which is Christ, so we will love one another. In the reall and true performance whereof if we fail, S. Paul tells us that we have not only taken that *Sacrament unworthily*, but therein we have taken our *own damnation*, because, saith he, *we did not discern the body and blood of Christ*, but did eate and drink these, as of course and in ordinary, and not considering that if we kept and performed the commandment and covenant of love, the *seal* whereof

1 Cor. 11

27.

whereof was the body, and the red inke the blood of Christ, that then we should have *life everlasting in him*: but otherwise nothing but infirmities, sicknesse and death. And whether we finde not these sad and deadly effects to have fallen upon us for the want or breach of Gods commandements and our *covenant* signed and sealed in the Sacrament of Christs body and blood, judge and seriously think of it while I proceed to

The fifth reason why man should love his neighbour, which is groundd upon the nature of the Law-giver, Gods; for generally such as the legislator is, such are his laws. So that be the law-maker a bloody man, his laws savour of cruelty and blood: whereas be he of a sweet meek disposition, his laws are full of mercy and love. Now God being *love it self*, his law or command to man that he love his neighbour relisheth of Gods own nature, as flowing from it. So that the nearer we come to the fulfilling this law of love, the nearer we approach to the nature of God which is love.

Mat. 9.  
29.

Christ therefore though at first he took not away all *legall sacrifices*, yet he professeth that he would *have mercy and not sacrifice*, or *mercy* rather then *sacrifice*: but so as in the sacrifice of Cain, if it were mingled with the hatred of his brother Abel, he rejected it: and in this or such a sacrifice he saith, *I will have mercy and not sacrifice*: and accordingly when the Scribe answering Christ according to his own doctrine, that to love our neighbours *as our self*, is more then all sacrifices, Christ hereupon finding that the Scribe answered discreetly, and to the truth, he said unto him, *Thou art not farre from the kingdome of God*: which is as much as if Christ had

Mat. 12.  
23.

had said, thus to teach and so to doe is the straight way to the kingdome of God, and without it there is no other way.

In the Leviticall Law we read that God finding the Jews to be hard hearted and mercilefs, to incline them to better and more loving dispositions he gave them severall Laws wherein he forbids them to eat *bloud*, and to boyle the *kid in the milke of the damme*, and injoyns them to leave the *gleanings* after harvest for the poor, and some *grapes* for the passenger, and that every *seventh year* the land should have rest, and the benefit thereof to accrew unto the poor. And although Christ was a zealous and strict observer of the *Sabbath* as consecrated to Gods service, yet for the necessary reliefe of man he is content to dispense with some part of that days service, and therefore concludes that *the Sabbath was made for man, and not man for the Sabbath.*

Mat. 23.

27.

And according to this law of God and Christ, *Moses* under the law, and *S. Paul* under the Gospel were so zealous in their loves to their brethren, that the former desires to be *blotted out of Gods book* rather than his countrymen should be destroyed, and the latter rather than his *brethren in the flesh* should not be saved, he could wish himself to be *separated from Christ*, or *excommunicated* from the Church.

Exod. 32.

Rom. 9.

Some ancient Fathers are of opinion that when *Elijah* laboured to draw the *Israelites* from their Idolatry to God, and that himselfe was there involved and driven near to famine, that God sent *Ravens* a kind of bird which leaves her young, featherlesse and meatlesse to feed him, that thereby he might mollifie the heart of the

1 King.

17. 6.

Prophet

Prophet to be more tender to his countrymen, and by his prayer to obtain rain, and the fruits of the earth for them.

And without conjectures the text is plain, that the widow of *Zarephath* her compassionate love in feeding the Prophet out of her small remainder of her little meal and oyle, is recompensed with such an increase, that neither her oyle, nor her meal failed so long as the famine continued. So true is that of our Saviour, *Be mercifull as your heavenly Father is mercifull; and, Give, and it shall be given unto you, good measure (as to the widow last mentioned) pressed down, shaken together and running over: for with the same measure that you mete withall, it shall be measured to you again.*

A first reason for this law of love is drawn from the end of all good laws, which are made that we may live in security, &c. enjoy our peace, which is accomplished principally by this love to our neighbour. The old law given to the Jews by which they conceived that they might hate and kill their enemies, *S. Paul* calls *servitude or bondage*, but the law of grace which commands love to all, he terms *liberty*: because as by that law slavery, so by this, liberty is acquired to every state. Again *S. Paul* building upon the same foundation raiseth his work by bowels of mercies, *kindnesse, humblenesse of mind, forbearing one another; if any man have a quarrell against any even as Christ also forgave you, even so doe ye; and above all these things put on Charity which (as it is the foundation of all, so it) is the bond of all perfection.*

*S. Jerome* writes of *S. John* that being through age grown so weak that he was carried by his disciples to the Church, he ever and anon repeated

repeated this saying of our Saviour, *Love one another*; and being asked by them why so often he commemorated this text rather than any other, he answered, that in this they should *fulfill* the whole law, inasmuch as none could love God unless he loved his neighbour. In which others agree saying, that the love of God is the center of all our true love, on which the heart as on a point of the Compasse being set, the other point moves about the whole circumference of the world: and indeed he that carefully observeth the tenor of the Epistles of that beloved and loving disciple *S. John*, he shall finde this often insisted upon, that the love of God and of our neighbour are so inseparable, that he that doth the one cannot but doe the other: for that the love of God necessarily produceth the love of our neighbour.

And therefore when our Saviour before his departure out of the world would set a mark of distinction whereby his disciples should be known from all others, the note or mark was not preaching or prophecyng: for happily *Judas, Hymeneus, Philetus, Diotrephes* or others might say as those of whom Christ speaks, *Lord, Lord, have not we prophecyed in thy name?* nor was the note of distinction the working miracles or casting out devills: for *Simon Magus* and others in Christs name did the like, and of those and such like Christ saith, *I take you not for my disciples, Depart hence, I know you not*: for my mark is love, and by this men shall know that ye are my disciples, and such as for whom I have prepared a place in my kingdome.

Mat. 7.  
21, 22, 23

Joh. 13.  
35.



## C H A P. XXII.

*The manner how we are to love our neighbour.*

Mat. 22.  
37.

Joh. 13.  
34.  
1 Cor. 13.  
32.

**T**He Scripture hath given us three rules by which we are taught how to love our neighbour. The first is that of our Saviour, *Thou shalt love thy neighbour as thy self*; the second is that which Christ likewise prescribes, *as I have loved you, so shall ye love one the other*; the third is that of S. Paul comparing the members of Christs mysticall body to the parts of mans body naturall.

The loving our neighbour as our selfe is to be understood first as desiring the same graces spirituall and eternall to thy brother as to thy selfe; secondly, wishing in all things else the like to be done to thy neighbour as thou wishest to be done to thy self.

And against this first rule of love we find in the world two offenders, the one in the *excesse*, the other in the *defect*, and among the former besides some others whom I might touch, I may not amisse place some preachers in our times, who, as some Physicians, through covet of gain or other respects so much intend the cure of others, that they neglect the health of their own bodies: so these by their preaching raise others and lye still themselves in their own sins; of whom and such like I may use S. Pauls words, *Thou art inexcusable O man: for thou that teachest another, teachest thou not thy self?* and like-  
wise

Rom. 2.  
21.

wife that of our Saviour, *Physician*, thou that professest to cure others, *heal thy self*.

The *Defective Lover* hath one *scale* wherein to weigh himself, and another for his Neighbour, which *Moses* tells us is an *abomination* Deut. 25. before God; yet too many such there are, who looking into their neighbors vertues or miseries, they see them with *diminishing-glasses*, whereby they seem little or not considerable, the first as not to be commended, and the latter as not to be pitied: but upon their own sufferings or actions, they look with eyes like *multiplying-glasses*, whereby their own actions seem unvaluable, and their sufferings intolerable. So that what in himself he sees as a *beam*, in his brother it is looked upon as a *gnat* or a *straw*: whereas did they state their Neighbours case and act to be as their own, then they might judge the better and more uprightly; and this were to love our Neighbour as our self.

But before I pass from the first to the second Rule in loving our Neighbour, I must observe, that there be some who are not capable of this rule to love their Neighbour as themselves, because themselves are such who love not themselves. And if you wonder who these should be, being that *S. Paul* tells us, that no man ever *bated himself*, I must answer you, that the sinners Eph. 5. are the men that do not love themselves: for he who loves and follows that which is his ruine and destruction, cannot rightly be said to love himself; and therefore if he love his Neighbour as himself, that is to make his Neighbour a sinner as himself: he may be rather said to hate his Neighbour as himself, and not to love him, for that by his wicked love he destroys

stroyd himself and his Neighbour.

Joh. 13.  
32.

The *second Rule* in loving our Neighbour, Christ gives us, saying, *Love ye one the other as I have loved you*: and this is that *new Commandment* which Christ speaks of, when he saith, *A new Commandment give I unto you, that ye love one another, as I have loved you*: and this is that makes the *Commandment new*, not the loving of our neighbour, for this, as before is shewed, is as old as the *Law of Nature*; but to love our neighbour as *Christ loved us*. This is new, and therefore by Christ called *A new Commandment*, because given in this new manner of loving, as Christ loved us.

Joh. 13.  
34.

Jo. 13. 9.

Now that we may love according to this rule, we must learn how Christ loved us, and what is express in these words of our Saviour, *As my Father loved me, so do I love you*: So that now we are to know how God the Father loved Christ his Son: and here we shall finde the Father in his love to his Son (as Man) conferring all blessings, graces, and endowments upon him, and so we shall finde him loving Christ his Son. 1. Not for his wealth, person, or any such like thing, but freely. 3. That he loved him not in a fit, or for a time, but as Christ is said where he loves, *to love unto the end*. Lastly, though God thus loved his Son, and more then we can express, yet he is content that this Son of his love should dye for the good and salvation of his brethren. And thus as the Father loved his Son Christ; so Christ hath loved us: and as Christ hath loved us, so he commands us to love our neighbour: and this is the *second Rule*.

Jo. 13. 7.

1 Cor.  
12.

The *third Rule* is taken from the comparison made betwixt the members of mans body, and those of the *mystical body of Christ*: And here first

first we shall consider time as in the former the members of mans body, so in the latter the members of Christ, there should not be any envy or grudging in any one member, be it never so low or mean, at the good or prosperity of the other : For as every member hath its particular office ; so no one member can say to the other, *I have no need of thee* : but God having given them distinct offices, whereby the one serveth and helpeth the other, there can be no envious or malignant humor among them, neither if the members of Christ love as those of the body ( as they ought ) can there be any grudging or repining betwixt Christians which are the members of Christ ; for the honorable & rich cannot say to the low and poor, *We have no need of you* : for they have need of their prayers, their corporal service, and other helps, and therefore are not to be proud over them: nor can the low and poor say they have no need of the rich and honorable, for they have need of their defence from wrongs, and relief in time of necessity, and therefore small cause have they to envy that which affords them defence and relief. The eye set on high, despiseth not the foot that goes on the ground : nor doth the foot that treads on the earth, envy the high place of the eye ; and so ought it to be with the rich and honorable, and with the low and needy.

Secondly, in our natural bodies the members each are subservient and mutually assisting each to other ; the eye by his light guideth the foot from falling, and the hand in working : and the foot and hand return a reciprocal office to the eye, the one in carrying, the other in helping and defending the eye. The like may be said of the head to the ear, and of the ear to the

the head, of the stomach to the rest of the parts, and of the rest of the parts to the stomach; and so should it be in the *body mystical*, that the members thereof may relieve and help each other in all cases and kindes wherein the members are made or become able to help each other.

1 Cor.  
12.25.

Thirdly, in the body natural of man, where *one member suffers, all the members suffer with it*; and when one member is *honored*, all the members rejoyce with it: and so should it be among the members of Christ, that each may say as *S. Paul, who is weak, and I am not weak? who is offended, and I burn not?* Naturalists observe, That Harts and Hinds swimming over a river or stream, the head of the follower is laid on the hanches of the former, and this former being weary, turns about and is supported by the latter. Nay, we daily see, that the Swine, yea and the fearful Deer, if hunted or worried by a Dog, will shelter or strive to help and defend each other: and shall these beasts, by the instinct of Nature, excel Christians in the mutual help of each other?

CHAP.

## CHAP. XXIII.

*That we ought to love our  
Enemies.*

**T**O prove this, we need adde no more to the former Chapter, then to shew, that under our Neighbour, Christ understandeth, and comprehendeth our *enemy*. And that it is so, we need no further proof, then that which our Saviour manifested in the parable, where when the Lawyer asked Christ, *who is my neighbour?* Christ told him, that a poor Jew was robbed and wounded, who being neglected by the Priest and Levite, yet was comforted and relieved by a Samaritan: now the Samaritans and Jews being divided in their Religions, as another Gospel hath it, have no dealings together, witness the same Text, where the woman said to Christ, *How is it that thou being a Jew,* Luk. 10. 29. *shouldst so much as ask a cup of water of me that am a Samaritan?* upon this Christ, by way of satisfaction to the Lawyers question, demands of the Lawyer, whom he took to be neighbour to the wounded Jew? whether the Jew who passed by not helping him, or the Samaritan who hated the Jew? and the Lawyer, as convinced in judgement and conscience, readily and roundly answered, The Samaritan, who helped the Jew whom otherwise he hated, was neighbour to the Jew; and upon that verdict thus given by the Jewish Lawyer, Christ inferreth this doctrine by way of exhortation, *Go and do likewise;* that is, have mercy, and love thine enemy. Joh. 4. 9.

And what Christ preached here, he practised as the full; for had Christ any so great enemies unto him as the *Jews*, who notwithstanding all the good works that he did among and for them, yet hated and persecuted him to his death: and when they cryed loudly to the Judge *Crucifie him*, he more fervently prayes to his Father to *forgive* them; and when they madly wished, that his blood might be upon them and their children, he mildly pronounced, that his blood should be shed for them and their posterity. Could there be any greater signs of the *Jews* enmity to Christ? and could there be any greater evidence of Christs love to the *Jews*? and according to his practice, he gives his law, *As I have loved you, even so love ye your neighbour*, though he be your enemy.

Notwithstanding this so plain and evident truth, there have not wanted who have urged reasons against this position, as the *Rabbies masters* or *expounders* of the *Mosaical Law*, who feign, that though the Commandment of loving our neighbour, was written by God in the *Tables of Stone* delivered unto *Moses*, yet it was written in the heart of man to hate his enemy. 1. They urge that of our Lord God to *Solomon*, saying, *Because thou hast not asked long life, nor riches, nor the life of thine enemies, I have given thee a wise heart*: whence they would infer, that revenge on our enemies is as justifiably desired as long life. 3. They adde, that *David*, of whom not onely himself, but God pronounced, that he had walked according to his Commandments: yet *David* used many and bitter curses and imprecations against his enemies. 4. To perswade us that this is natural to man, they will tell us, that a childe being offended with any,

1 Kings  
9.7.



any, will soon be pleased, if another will but strike and revenge him upon the person that gave him the offence. 5. They urge some passages of ancient Fathers, who deem this hate of enemies to have been permitted to the *Jews*, as that of *Divorce*, for the hardness of their hearts.

To the first argument I may say, That such a *Tradition* as is alleaged by the Rabbies, is not to be regarded, but to be rejected as frivolous and false.

But if any adde, that it should seem by the words of Christ himself, that in *Moses's* time, or at least before Christ, there was such a *Tradition* among the the *Jews*, as that it was permitted to them to hate their enemies, for Christ saith, *Ye have heard that it hath been said of old, Thou shalt love thy neighbour, and hate thine enemy.*

To this I may answer, That the words of Christ, *It hath been said of old*, might relate to the perverse interpretation of the Scribes, who argued, That seeing we are to love our *neighbours*, that is, say they, our *friends*, therefore we may hate our *enemies*: or because God commanded to make no peace with, nor to spare the *Canaanites*, but destroy them, therefore we might do the like to all our enemies. But to this, or that old saying, we need say no more then what Christ hath said, *Ye have heard it said of old, Thou shalt hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you.*

But notwithstanding this, they urge, That by the Law of *Moses* as much is implied as the hate of our enemies: for it is said, *Thou shalt*

Lev. 19. *not hate thy brother*: and ver. 18. *Thou shalt not*  
 17. *avenge, nor bear any grudge against the children of*  
 Deut. 19. *thy people*: from which Texts and the like they  
 20. would infer, That they may hate and avenge  
 themselves on all but their brethren, and the  
 children of their own people, which were the  
 Jews onely, and therefore all the rest they  
 might hate as their accounted enemies.

: But to this we answer, That it is an impli-  
 cation of their own making without ground  
 from the Text, which may be proved from  
 other Texts, which command the love of our  
 enemy, and the Spirit of God doth not, can-  
 not command contradictions: Now God com-  
 mands, *If thou meet thine enemies beast straying,*  
 21. *thou shalt bring it back to him*, that is, to thine  
 Prov. 25. *enemy*: and Solomon, (which words S. Paul, Rom.  
 12. 17. urgeth to our Saviours sense) *If thine*  
*enemy be hungry, give him bread to eat, and if he*  
*be thirsty, give him to drink, and the Lord will*  
*reward thee*. Here is no sign nor tittle of hate  
 or revenge to our enemy, but quite contrary,  
 to shew him the fruits of our love in doing  
 him good.

And if to any the hate of our enemies seem  
 natural, I must say, It must be to such as are  
 of a perverse corrupted Jewish disposition, and  
 not to the nature of a true Christian: for can  
 any man conceive that *God who is love*, and is  
 most delighted with *mercy and love*, should in-  
 fuse into the heart of man, created after his own  
 image, hatred and revenge, and that against his  
 neighbour, his brother, who likewise bears the  
 image of his Maker, who is Love?

That David used imprecations against many,  
 is not to be denied, but denied it must be, that  
 it was against them because simply his enemies,  
 but

but rather against them as *Gods enemies*; not his.

2. The imprecations were not against their persons directly, as to the destruction of their soul or body, but against them as they were sinners.

3. It was for the *conversion* of sinners, and that Gods glory might appear either by their conversion or destruction, and not to the satisfying his own revenge.

Observe I pray with me, That *David* in his Psalms is often said to hate, but what? sin, not the man; for so *Psal. 101. v. 3. I hate the work of them that turn aside. Psal. 119. v. 104. I hate every false way. Ver. 113. I hate vain thoughts. Ver. 163. I hate lying;* and if once, as *Psal. 139. v. 21. he be found to hate them, the persons, yet observe, v. 22. he is said to hate them with a perfect hatred, which hate can onely be such, when it is against that which God hates, the sin, but not the person of the man, which is an imperfect hatred, and against charity, and such an hatred God abhorreth: Hear David speak as to his rebellious Son Absalom, his treacherous Cousin Joab, and foul-mouth'd Shimei, Psal. 7. 4, 5. If I have rewarded evil to mine enemy, let him persecute my soul, tread down my life, and lay mine honour in the dust.*

And to that of *Solomon*, because God commended and blessed him for not desiring the blood of his enemies, from hence to conclude, that he might have hated or revenged himself upon his enemies, is all one as to say, God loves and blesseth the humble, the chaste, and the sober: therefore a man may be proud, lascivious, a glutton, or a drunkard.

1. But passing by what is, or may be argued in defence of hate, or revenge to our enemies; it is easie to shew, and prove

that it is *unnatural*, and against the law of God so to do: and that the contrary, to love them, is not onely commanded, and praised as *natural*, but easie to be performed even by the Heathen.

Ps. 119.  
10.

Math.  
11-30.

The royal Prophet *David* saith, *Thy law is sweeter and more pleasant to me then honey, or the honey-comb*: and our Saviour Christ speaking of his Law, which is this, to love and not hate our enemies, he calls it, though a *yoke* and a *burthen*, yet such as he professeth to be *easie* and *light*. But we must consider to whom it is such, not to the carnal worldling and meer natural man, but to his *disciple*, whom he understands to be a *new creature*, born and begotten by the Spirit of grace, and then to such a nature it is as natural to love his enemy, as it is natural to the other to hate him.

1 Sam.  
2-3.

The reason is, for that as the *Elements* of *Earth* and *Water*, though of themselves ponderous and heavy, yet while they are in their own place they press not, nor are burthensom: So is the love of an *enemy* in an heart spiritual: And as the *armour* of *Saul* before *David* was exercised in bearing arms, was cumberfom unto him, but after much use and practise in the war, he could wield the great *Sword* of the Giant *Goliath*, and say as he did to *Abimelech*, *There is none like unto that*; even so saith it with him who hath practised and exercised himself in this holy duty of loving an *enemy*, which in humble spiritual use and exercise will make not onely tolerable, but joyous and delightful.

May not this and much more be confirmed by the examples of *Joseph*, who being sold treacherously by his brethren, went over them, fasted them,

them, and plentifully provided for them? of *Moses*, who being murmured against by his Subjects, and grossly slandered by *Corah*, *Dathan* and *Abiram*, who endeavoured to disgrace and dethrone him; yet then, even then he ceased not to labour with God to preserve them, whom otherwise the Lord in his just anger would have consumed? of *David*, who not onely would not suffer his Soldiers to knock down that railing *Shimei*, but forgave him; and when his unnatural rebellious Son *Absalom* conspired not only the deposing, but the killing him, yet he then cries, *Spare the life of the young-man*: who being slain against his will, he with floods of tears bewails his death, and as desirous to have saved his life by the loss of his own, cries out, *Absalom my son, my son Absalom, would God I had dyed for thee, O Absalom my son, my son.* Now can we conceive that more love then this in *Joseph*, *Moses* and *David* to their greatest enemies, could have been shewed by any other to their dearest friends? So true is this, that love of an enemy in a soul purified and exercised with patience, proves not onely *contranatural* to it, but most easie and delightful.

Nay further, if any shall say, these indeed were rare examples of men extraordinarily endowed with heavenly gifts of faith, love and patience, and to these, and such as these, it was no hard matter thus to love their enemies: To this let me reply and tell you, that *Heathens* who, as *S. Paul* speaks of them, *know not God*, yet by the light of reason, and by the help of humane patience alone, have come near to these most illightned and sanctified men, and therefore the art of loving your enemies, is not so hard a thing to the naturall man, if he would give his minde to it.

*Augustus*

*Augustus Caesar*, that great Conqueror and Commander of the World, being in the open streets called Tyrant by an unworthy fellow, returned no more then this, *If I were as thou callest me, thou couldst not live to call me so a second time.* Zino, a Conspirator against *Julius Caesar*, was pardoned by him, and his estate restored, and when he had fallen into the like again, yet *Caesar* again pardoned him, saying, *I will see which of us two shall be soonest weary, thou in procuring thy own death, or I in pardoning thy life,*

I confesse there are ingrafted by God in mans sensitive Soul, the *concupiscible* and *irascible* faculties, the one whereof is soon provoked, and the other as soon desires and delights in revenge: but on the other side you must know, That God hath placed in the reasonable Soul the *Understanding* and *Will*; so that be thy *Passions* as wilde horses, or curst and cruel as mastiff Dogs, yet these two (the *reasonable Spiritual Soul*) like the skilful Rider, or the Master of the dogs, can with the whistle or bridle restrain and keep them in, if they will use their own power and authority over them,

If any ask me, May I not sue my neighbour or mine enemy, who hath taken or kept away my goods? or may I not implead him who hath robbed me of my good name? I briefly answer, Yes, so it be for *restitution* of the one, or *reparation* of the other, and without hate or revenge to his person. Nay, this thou art bound to do in a *triple obligation*; the one to God for the honour of his *Power* and *Justice* in punishing violence and iniquity: the second to thy self, who art bound to love thy self before thy neighbour: the third to thy neighbour, be he in this case as in place of an enemy, yet thou art bound

bound to sue and implead him, that by a moderate and lawful chastisement, he may see his faults, repent, and do no more so, and hereby thou shalt in part, and as much as in thee is, save his soul, which is no piece of hate, but a great part of love, that thou shouldest bear to thy neighbour.

If it be yet urged, that the voice of the blood of Abel cryeth to God for vengeance; and that the Souls of them that were slain for the word of God, and for the testimony which they held, cry with a loud voice, saying, *How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?* Gen. 4.  
10.  
Rev. 6.  
9, 10.

The general answer to the cries of Gods Saints or holy ones (living or dead) to God for vengeance, is, That these as holy ones and Saints, desire nothing against, but according to his will. 1. Not so much, or not directly to the torture of their persons, as to the destruction of their violence, rapine and murder, under which the Saints and holy ones suffer.

And to that place more especially of the souls crying, *How long, O Lord, dost thou not judge and avenge?* know, that these souls in the 6<sup>th</sup> chap. v. 9. are the same with them who ch. 7. 9. clothed with white robes, and palms in their hands, cried with a loud voice, *Salvation*; and herein is no destruction. 2. These souls being the same with them, cannot be deemed to pray, for ought more then what is suitable to Christian doctrine, and the kingdom attained by it, which cannot be revenge, or that such holy ones should desire it, but that which they desire, is, 1. That Gods justice may be seen in his vengeance on those persecutors of his holy Martyrs. 2. That God would shorten the time of those ten Roman Persec-



Persecutions, and of the suffering of those *Martyrs*, and hasten his judgement. 3. That the *kingdom of Sin* may be the speedier destroyed, and the *bodies* of the persecuted *Martyrs* be the sooner glorified, and in all this there is nothing that savours of an *uncharitable hate*, or desire of *vengeance* to their enemies.

## CHAP. XXIV.

### *Motives and Reasons inducing love to our Enemies.*

Matth.  
5-44.

AND the first main *reason* may be drawn from the *Author and Maker* of this Law, which is *Christ, God blessed for ever*. Who tells us, Ye have heard of old that ye may *hate your enemies*: but I say, Follow not all that you have heard, but that which I tell and instruct you, who *am the Way, the Truth and Life* it self, and I say, *Love your enemies*.

Luk. 14.  
12.

Now concerning mans carriage or demeanour to his neighbour, we have *three several Laws and Law-makers*: the one *Law* is that of a *friend* to love his *friend*, which though it may and should be from *God*, yet very often it is from the world and worldly respects; *Christ* himself intimateth little less, when he saith, *When thou makest a dinner, call not thy friends, nor thy rich neighbours*, as though this were the use or law of the world, to love and make much of their friends. The second, is of an *enemy* to an *enemy*, each of which hunt and take all occasions to prosecute one another with vexatious law-suits and quarrels; and the maker of this law is the *Devil*, who, as *Christ* witnesseth,

is a murderer from the beginning. The third and John 8. last law is this, not only of love to a friend, but 24. to an enemy, and this is Gods, when he saith, But I say, love your enemies.

It hath ever held as just and reasonable, to give reverence and obedience to good Laws; partly for the respect we shew to the Justice, Wisdome and Integrity of the Law-giver. With the disciples of Pythagoras the Philosopher, it was enough to say, he our master spoke it; and this with them was confirmation sufficient of the saying. We read of the Rechabites, that because they had obeyed the Commandment of Jer. 35. 12. Jonadab their father, therefore there should not want a man to stand before God for ever. And of Laban it is recorded, that when he purposed mischief against Jacob, he desisted, and changed his enmity into good: why? for saith he, The God of your father spake unto me, saying, Gen. 31. 29. Take heed, that thou speak not unto Jacob either good or bad, or from good to bad; and this authority Laban the Syrian, though an Heathen and an Idolater, obeyed.

Now the Author of this precept is no less, but the same who spoke unto Laban, who now saith, I who am the King of kings, and Lord of lords, I who from the beginning have created and made all, I who from the beginning to the end make Laws, and punish the breakers of them; and none can deliver; I, even I give you this law to be observed for ever, Love your enemies.

And this being the law of God, then whether the law of Devils, so understood, and practised in these later and worse times, be the law of God or of Devils, judge ye: and be-  
think your selves in time, whether he the same  
God.

God that gives this law of *Love to our enemies*, will not judge and severely punish the despisers of his authority, and the breakers of this his just and sweet Law with everlasting hell-fire.

Matth.  
5-45.

A second reason may be drawn from the love of this Law-giver God unto his enemies, and he saith, I that give my light *to shine upon the good and on the bad*, and send my rain *on the just and on the unjust*, and so impartially, that if my rain of afflictions fall first on the just, yet my Suns prosperity doth first shine on the bad. And again, I who not onely pardoned my persecutors and murtherers, but dyed for all my greatest enemies; I who have done this and more, give you this law, wherein if you have any thing of children, disciples, or Christians in you, ye will imitate and obey me, for it is I who say and command, *Love your enemies*.

Mat. 6.

And see further, that when this Law-giver Christ had given this command of love to our enemies but in general in the fifth Chapter of *S. Matthew*, in the next Chapter he teacheth the manner how we should love them, when in his most divine Prayer he bade them *to forgive them, as they wished and prayed that God would forgive themselves*: and to give them an example not onely in the general, which was not yet so sensible to all, he shews and gives us a patern of this his love, when a night or two before his passion, he not onely washeth the feet of *Judas*, but he feasts him with the rest of his Apostles; and though he knew him to be a Thief, an Apostate, and a Traytor, yet as though he had forgiven him, he calls him *friend*. And it is the reasonable conjecture of an ancient Father, That to the Thief who dyed with Christ, and heard him pray for, and to forgive.

forgive his enemies, it became an especial motive to his belief, and thereby to his Salvation.

A third reason for this love to our enemies, is the benefits redounding thence to our selves: *For my Names sake* (that is, for mine honor's) <sup>12. 48.</sup> *and for my praise*, saith God, *I will refrain* (and not revenge or punish) and man loving and pardoning his enemies, is made partaker of this honour and praise with God. *How often*, saith <sup>Mat. 18.</sup> S. Peter to Christ, *shall my brother sin against me, and I forgive him?* where the remitter of his enemies injuries is called by the Apostle a *forgiver*: and is not this a great honour, and highly to be esteemed, to participate in the like title with God, to be a *forgiver*? But (hear on) he that is out of charity, and fostereth enmity in his heart, is like a man wounded or sick, of an *infectious Fever*; now the first means to cure and recover this infirm person, is to wash away the corrupted blood, and to purge out the putrefied humor, which is the rancor and hatred burning in the soul, and this is effected by love, for love casts out hate and revenge; and herein thou dost thy self, and not thy enemy the good.

But again, consider, if thou wert to appear before a Judge whose Son thou hast killed, wouldst thou shew thy hands to that Judge all reeking in his Sons blood? The case is much alike in him who prays for mercy and forgiveness from Christ the great Judge, while his heart and hands are full of malice and revenge to his brother, who is the *image* and Son of the Father which is in heaven. I shall not need to adde what Christ the Judge hath determined in this case, in that *Parable* of the merciless fellow-<sup>Mar. 12. 33.</sup> servant,

servant, to whom when his Lord, which is God, had forgiven him his debt of *ten thousand talents*, yet he would not forgive his fellow an *hundred pence*. Now the sentence of this merciless wretch, is pronounced by the just Judge of all the world in these words; *O thou wicked servant, I forgave thee all, not a part, but all thy debt, and shouldest not thou have had compassion on thy fellow-servant, even as I had pity on thee?* but sithence thou art so uncharitable, hear thy unreverfible doom, Thou shalt be delivered to the Tormentors the Devils, till thou hast paid all thy debt, which thou canst never do.

Rom. 2.  
43.

But notwithstanding all this, how many finde we profest Christians, who despising the riches of Gods goodness, and forbearance, and long-suffering, after the hardness of their impenitent hearts, treasure up unto themselves wrath against the day of wrath, and all through their hatred, envy, and revenge toward their brethren? For have we not many, too too many, who not onely practise, but profess their rancor to those that have offended them, or to those whom without any just cause they love not, and not onely profess this, but have left it as a part of their last Will, as David did to his Son Solomon, to punish such as Joab and Shimei, who had offended him? We have read of Esaus malicious revengeful heart toward his brother Jacob, when he said, *The dayes of mourning will come, and then will I slay my brother*; and of Saul, who so long nourished a malicious thought to destroy David; and that of Absalom, who for two years space made fair professions, eating and drinking with his brother Ammon, whose direful soul never ceased boiling in revenge, until he had killed him

Gen. 27.  
41.

2 Sam.  
13.

him at a feast, perhaps when he was full of wine, and thereby as much as in him lay, with his body destroyed his soul also.

S. Paul gives better counsel, saying, *Be ye kinde one to another, forgiving one another, as God for Christ's sake hath forgiven you.* And not only this, but as a mean hereunto, he premisseth, *Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away, with all malice*: where you may by the way observe, the generation, production and growth of this hatred to our neighbour; where the last in the text, *malice*, is the seed and matter of *clamour* and *evil speaking*; as *evil speaking* and *clamour* arise from *anger* and *wrath*, and these from a bitter lowre ill-leavened soul. And why we should not be angry or malicious, the Apostle gives us the reason, when he saith, *Grieve not the holy Spirit, who is the Spirit of love, meekness, long-suffering, and hater of all those that hate their brethren.*

A fourth reason to quench this hatred and revenge against our brethren, may hence arise, because God hath openly declared and given sentence against the same. Observe S. Paul, how large he is in one Chapter upon this Theme, who bids us to *Bless them that persecute us.* *Bless*, saith he, *and curse not*; and not only this, not to *curse*, but to *bless*, which though they reach but to heart and tongue, yet he goes further, and extends his Counsel of Charity to the hand; first negatively, *Recompense to no man*, (not therefore to thine enemy, if he be a man, recompense not to him) *evil for evil*; then affirmatively, and positively, *In stead of evil, do him good*: and which comes full home to our purpose, *If thine enemy binger: what? cut his throat?*

Eph. 4.

Rom. 12

V. 14.

V. 17.

V. 26.

throat? no, in no wise, but *feed him*: and why not rather cut his throat, which is the roarers language? To this the Apostle gives answer, saying, v. 19. *Avenge not your selves, but give place unto wrath, for it is written, Vengeance is mine,* therefore not to be usurped by any, nor to be practised, but where I have given Authority. And as it is my proper prerogative, so I, and I alone will repay, saith the Lord, for besides me none have that Power, that Justice, that Patience, that Wisdome as I have, except those whom I have constituted in my stead, and given them part of my Spirit for the discharge of that office.

And this the Lord hath not onely spoken or threatned, but practised and performed. *Cain* we know was an *bater and murderer of his brother Abel*, and was the blood of *Abel* unrevengeed for this, because his father *Adam* would not or could not punish and execute Justice upon him? Gen. 9. 6. no, but the same God that said, *who so sheddeth mans blood, by man shall his blood be shed*, will by the hand of man revenge the cause of the murdered upon the murderer. This *Cain* found, and said, It shall come to pass for this my murdering my brother, that every one that findeth me shall slay me: and so it came to pass that *Lamech* killed *Cain*: for so that Text is Gen. 4. interpreted, when *Lamech* saith, *I have slain a man*: and though Gods vengeance did seem in this act to sleep long, (for by computation *Cain* was the third great Grandfather to *Lamech*): yet at last it did awake, to prove that vengeance is the Lords, who in his time will repay: And I could be large in the proof of this assertion, but I shall pass all by, with that one piece of Gods just vengeance upon *Amalek*, concerning whom God



God saith, I remember what Amalek did to Israel, how he laid wait against him, (which was above 300 years before this was spoken) now therefore go and smite Amalek, and utterly destroy all that they have, and spare none of them.

## C H A P. XXV.

To pardon is a sign of honour,  
and of pusillanimity to  
revenge.

THIS is seen not onely in men and women, but amongst the beasts also: a Cow-dog is sooner provoked, and follows the offender with barking and biting; then a Mastiff, whereas the Lion, unless very hungry or provoked, seldome pursues a man to destroy him.

Julius Caesar, that great Roman Emperour, excelled more in pardoning, then in conquering his enemies, of whom Tully gave this high Eulogy, That he forgot nothing but injuries: and it is written of the Lacedemonians, That they desired of their gods not to be cruel to their enemies, for that they conceived a vindicative and revengeful soul, never acted that which was truly glorious.

The Almighty God by his Prophets and Apostles is said to be rich in mercy, but never in punishing; and richer in this then in anything else, that when the Levites had acknowledged what wonderful things God had done for the Israelites, and that notwithstanding all his blessings

1 Sam. 15. 2.

Job 1. 10.

Job 1. 10.

Joel 2. 13.  
Heb. 2. 17.  
Neh. 9. 16, 17.

sings to them, they dealt proudly, and hardened their necks, and obeyed not his Commandments; yet for all this they confess of God to his glory, That he is a God ready to pardon, or a God of pardons, and not onely not a punishing God: but (as it follows there) God is gracious, merciful, slow to anger, and of great goodness; And indeed go through the whole Book of God, and ye shall not finde God so much extolled for any attribute of his Power, Wisdome, or Justice, as for his Mercy, in pardoning injuries done unto him. Accordingly when God was minded to have destroyed the rebellious Israelites, Moses findeth no stronger argument to incline him to mercy, then by praying, *Let the power of my Lord be made great, according as thou hast spoken; saying, The Lord is long-suffering, and of great mercy, forgiving iniquity and transgressions: Pardon (therefore) I beseech thee, the iniquity of this people, according to the greatness of thy mercy:* So that by the greatness and riches of his mercy, his Omnipotency is made most glorious.

And as God is most pleased with this attribute of Merciful, as conducing most to his glory: so is imitating God herein, man most proving himself to be his Fathers own child: for as our Saviour spake of the hard-hearted revengeful Jews, *Ye are of your father the devil, who was a murderer from the beginning:* so saith he, *Love your enemies, and do good to them that hate you, that you may be the children of your Father which is in heaven;* intimating, that by this act and disposition of the heart, ye may prove your selves the true born Sons of God your Father.

And such as cross and oppose this doctrine of

Numb.  
24. 17.

Exod.  
34. 6.

Psalm.  
136.

John 8.  
44.

Mat. 5.  
43.

of our Lord Christ, saying in heart or tongue, it is baseness and cowardize to put up an affront without taking revenges; I must pronounce that man not onely a *bastard*, as S. Paul calls such, & no son of God, but an heretick to Christs doctrine, whose precept is, *Love your enemies*. We reade, that our Saviour told his disciples, that for his sake they should suffer, and forsake estates, wife, children and life, but never that they should suffer for his name or doctrine, any loss of reputation or honour: whence it will easily follow, that to obey Christs command in pardoning the offences of our neighbour, and in loving our enemy, we lose not, but gain that which indeed with God and good men is truly called and known to be honour.

To incline mans heart to this duty, is the consideration of that trouble and torture which hate and revenge brings into the soul of man. This appears by many instances in holy Writ: *Cain*, after the murder of his brother, became a *fugitive in the land of Nod*, which signifieth disquiet; and he is a vagabond not onely to others, but to himself, wandering with fear and torture of minde, as a man distracted and terrified, fearing himself, or, as we say, his own shadow: and *Lamech* having, as the general opinion is, slain his thrice great Grandfather *Cain*, he saith, *I have slain a man to my wounding*; though it were done ignorantly, and by a misadventure, yet that manslaughter was a wound to his own heart. Good God, what wound must that be then to the heart of him who meditates and useth all the means he can to destroy that image of God which Christ the Son of God so loved, that he vouchsafed to dye for it! When *Abigail* laboured to pacifie  
David,

Gen. 4.  
24.Gen. 24.  
33.

1 Sam.  
25.31.

*David, incensed and purposed to kill the Churl Nabal, though a man of no worth or esteem, he useth this argument, This shall be no grief nor offence of heart unto my Lord, that thou hast not shed blood, or that thou hast not avenged thy self; and David considering what a corrosive the act if committed would have been to his conscience, saith, Blessed be the Lord which sent thee with this counsel, and blessed be thy advice, and blessed be thou which hast kept me from shedding blood.*

V. 32, 33.

It is observed, that the Bee having shot her sting, and wounded what offended her, she either soon after dyes her self, or continues but as an half-liv'd drone, and as despised of others, so disconsolate and careless of it self: and it can be little other, if not worse, with that man who seeks revenge on his neighbour: for the edge or point of that sword which killed his brother, pierceth and woundeth the soul of the slayer; and as the wise-man speaks of sorrow and wrath, so may I of this, *It shortneth the life, and bath killed many.*

Eccles.  
30.1.

Another reason to pardon the injuries done us by our enemy or neighbour, is, that the stroke comes not so much from our enemy, as from God; and thereby that we may reap benefit and no hurt, if we will our selves. Although Joseph had said, *Ye my brethren sold me to the Egyptians*, yet in the same verse he addeth, *God sent me into Egypt*. His brethren sold him, but God sent him. And when Shimei cursed David, David would not revenge himself on Shimei (this had been to have imitated the dog who bites the stone thrown at him) but he passeth by the reviler or railer, not saying, *Wherefore hast thou done this?* and he gives the reason,

Gen. 45.  
5.

2 Sam.  
16.10.

reason for it, for the Lord saith he, *blinde him*  
*cruel David.* The King of *Affria* is called the  
 rod and the staff of Gods indignation; and the Isa. 108.  
 Prophet saith, *The wicked have bent their bow,* Psa. 37.  
*and drawn out their sword to slay the godly:* 14.  
 what then are the godly to do? to draw their  
 swords and kill the wicked? (which in case  
 of defence, and backed by lawful authority, is  
 justifiable:) no, but they are to consider what  
 follows in the next verse, *Their bow shall be* Psa. 17.  
*broken, and their sword shall enter into their own*  
*hearts:* and when or how shall this be? see  
 that where it is said the wicked, and so the  
 sword of the wicked is Gods sword, who can-  
 not rise or strike, unless God speaks as he doth,  
*Awake O sword and smite.* Now thine ene-  
 mies being Gods rod, his staff, his sword, what  
 man is so mad as to resist this sword, or to break  
 this staff, and not rather to kiss the rod, because  
 it is Gods, and that it is not laid on for thy de-  
 struction, but correction, and not to hurt and  
 wound, but to chastise thee, and make thee  
 better?

*Job*, the upright and just man, when he was  
 robb'd of his goods and cattel, had his houses  
 burne, his children slain, and his body filled  
 with botches and sores, neither chargeth these on  
 the *Chaldeans, Sabeans* or *Egyptians*, nor on the  
 fire, no nor on the Devil himself, but acknow-  
 ledging the hand of God in all, gives God  
 thanks for all, saying, *It is thou Lord who ga-*  
*vest all, that hast taken away all, and blessed be*  
*thy name;* that is, the power and mercy of the  
 Lord: and in all this *Job* sinned not, nor cha- Job 1.  
 ged God foolishly; but wisely and thankfully 26.  
 entertained these sufferings, as great benefits  
 and blessings from the Lord.

2 Cor.  
12.7.

We finde S. Paul vehemently afflicted, complaining of the *thorn in his flesh*, and the messenger of Satan buffetting him: suppose these to be like unto the wrongs and injuries done thee by thine enemies, and then learn by S. Paul's example how to behave thy self in this case where we hear the Apostle praying *thrice*, that is, earnestly and often, that it might depart from him: and though his Saviour had promised, that *whatsoever be asked in his name, it should be granted*: yet in this case S. Paul is not heard, but his suffering is continued, but know why: for though the *thorn* and the *devil* be not removed, yet they are continued for his greater good: for by them he hath the presence and assistance of Gods grace, for so the Spirit of God answered, *My grace is sufficient for thee*: and hereupon the Apostle instead of grieving, or complaining, most gladly rejoyceth, that the power of Christ may rest upon him: and for this cause he not onely rejoyceth, but, as there he professeth, he takes pleasure in his *reproaches, necessities, persecutions and distresses*, and he gives his reason for all, *when I am weak, saith he, to the world and the flesh, then am I strong, and comforted in the Lord*: Can there be any greater benefit then this, redounding to the heart of man, while he suffers and revengeth not the hate and wrongs of his enemies? whereby, saith our Saviour, ye are not onely made like to your Father, but are made perfect like your Father.

Mat. 5.  
48.

And this may satisfie the question, Whether it be of more merit to love a friend or an enemy? which is answered first by that of our Saviour, *to love your friends, and those that love you, is to do no more then the publicans and sinners do*: and

and he that doth but this, saith our Saviour, hath his reward in returning love for love: but to love our enemies, saith Christ, is to attain the height and perfection of love, and so be like, and perfect, as our Father which is in heaven is perfect: The old Proverb with the Heathen, was, *I am a friend, till I come to be sacrificed for my friend*, but then no longer a friend: but God, saith S. Paul, commendeth his love towards us, that he would dye for us, while we were yet sinners; that is, as in another place they are called, *enemies*: so that the height, perfection and merit of Christian love, is seen in the love of our enemies, more then of our friends.

We may urge this duty further, from the great and eternal reward held forth and promised to the lovers of their enemies: in a tempest on the sea; when the ship is tossed, the best way to keep thy brains steady, is to look up to heaven, the application is ready at hand: and this course took that holy Martyr S. Stephen, who when his enemies gnashed upon him with their teeth as enraged against him, he then, saith the Text, looked stedfastly into heaven, where he saw the glory of God, and Jesus on his right hand; and this caused him not onely to pray for himself, *Lord Jesus receive my spirit*, but to pray for his persecuting enemies, saying, *Lord, lay not their sins to their charge*.

It is storied of Abraham, that his seed should be strangers in Egypt, where they should serve, and be afflicted 400 years; but that nation God, saith he, will judge; and not onely so, but that his Israel shall go forth out of Egypt with great substance, and after that shall go to their fathers in peace, and shall be buried in a good old



age : so that the patient suffering of the worlds injuries, is rewarded with freedom, plenty of goods, long life, honorable burial, and peace, that peace of God which *S. Paul* saith *passeth all understanding*. Christ, when he gave this law of love to our enemies, hath explained and made it Gospel-proof, when he saith, *Hereby ye shall make God your Father* : and if he be our Father, then we are his Sons ; and if Sons, saith *S. Paul*, then also we are *heirs with Christ* in the heavenly kingdom.

The last reason to provoke us to this duty, may be the *example of Christ*, and the holy ones, praying for their enemies, and the inevitable necessity, that we cannot in this world live without enemies, and therefore are to make, as we say, a *vertue of necessity*, and therein imitate God, who draweth sweet out of sowre, and good out of evil, and by a godly *alchemy*, draw patience from their persecution, and praise to God for granting us patience, and a greater reward after all our sufferings.

If some Country, as *Crete*, *Ireland* or the like, want poysonous beasts, yet no land or countrey is without contentious rancorous men, yea no village is without some such : for, as *David* said, so may we, *They have compassed me round about*, and are as *bulls* and *lyons*, *roaring and seeking where and whom to devour*. I have read of one who foolishly bragg'd, *that he had never an enemy in the world* : to whom another more wisely replied, saying, *Then I conceive you have never a friend* : for sure there is not a man living, that hath any thing in him worthy a man, but for his wisdom, his justice, his valour, his honour, or wealth, he shall be envied, quarrelled with, pursued or persecuted :

so that he that will think to live free from these, must, as *S. Paul*, go out of this world. In this world, saith our Saviour, unavoidably ye must and shall suffer tribulation; onely be of good comfort, saith the same Saviour, for I have overcome this world, and that by my suffering, and leaving this act and suffering of mine, as an example to you, that as I, so ye likewise should suffer.

For so not onely *Moses*, *S. Stephen* and *S. Paul* did suffer, and yet pray for their enemies and persecutors; but above all let our Lord and Master *Christ* be as our *Law-giver*, so in this our pattern and example for imitation, who descending from heaven, and humbling himself to the ignominious death of the *Cross* for his desperate enemies, yet then on the *Cross*, suffering under them, prayed for them in these words, *Father, forgive them, for they know not what they do*; their malice, hatred and revenge is such, that they know not what they do against themselves, nor what they do against me: yet *Father*, for this and for this cause, that their malice hath so blinded them, O *Father*, forgive them. And if this cannot work and perswade you to love, and not to hate and revenge your selves upon your enemies, I know not what to say, but to leave you to Gods judgement, or which I rather desire upon your repentance, to his mercy.

Luk. 23.

34

## CHAP. XXVI.

## Of Friendship.

Job. 15.

**O** U R Saviour Christ commands us to love our neighbours ; and *Matth. 5.* to love our enemies ; but I read not that he ever counselled us to love our friends, not that he thought them unworthy to be loved, as more especially comprised under the title of *neighbour*, but he omitted this precept or counsel, for that every one would, as most bound, love them of their own accord ; and indeed, Christ himself expresseth so much, when he saith, the

*Mat. 23.*  
44.

*Heathen Publicans* who are ranged with sinners, these love their friends.

But because friendship hath been used and worn as a Cloak, to do and cover much deceit and iniquity, I will therefore follow the method of the Psalmist, where from describing the wicked, he makes his way to the godly : so here I shall first note the disguises and falsities of counterfeits friends, that avoiding these, we may the better choose and love the true and good ones.

*Psalm. 14.*

*Gen. 49.*

31.

And the first rank of these are like *Simcon* and *Levi*, Brethren or friends so made and joyned together by the cords, as the Prophet calls them, of iniquity : such are they of whom *Salomon* speaks, who cry, *Come let us be in wait for blood, come let us fill our selves with strong drink, and come let us take our fill of lust* : the world hath, and ever will be too full of such conspirators, not friends. Such were *Josephs* brethren,

brethren, when they sold him; such were the Scribes and Pharisees, Herod and Pilate, Jews and Romans, made friends in a most wicked conspiracy to murder the anointed of the Lord: of these I may say as Jacob, *O my soul, come not thou into their secret; cursed be their wrath, for it was cruel: divide them therefore, O Lord, in Jacob, and scatter them in Israel.* Gen. 49.

Another rank of false friends are such, who under the cover of sheepskins, get in and play the Wolves to the spoil and destruction of the simple and innocent-minded man; and of this sort was Cain, who as some Rabbies spake, *kindly entreated his brother to walk into the fields; and when he had him there alone, he slew him;* and such was Absalom to his brother Amnon, Joab to Abner, the Pharisees and Judas to our Lord Christ: all which, under the pretext and colour of love, betrayed and murdered the innocent. With this rank of men, as King David was too well acquainted, so he often complains of, and prays against them, as being of his counsell, and eating of his bread; yet while they had butter and oyle in their lips, their hearts and tongues were spears, swords, and very poyson. These to David were more dangerous then his publick enemies: for, of those, saith he, *I could have taken heed, but the others I mistrusted not.* The Thief, that robbed in the day, if he were killed, the blood of the killer was to be shed for him; but if he robbed in the dark, and was slain, the killer was not to dye for it: so much are the disguises and works of darkness abominable in the sight of God, more then spert and open villany. Exod. 21. 3, 4.

Of these I might counsel, as the Philosophers and wise-men have done, Try before you trust;

and learn to distrust; and seeing all is not gold that glitters, eat a bushell of salt with that man whom you purpose to make your friend: *Schem* paid dear for trusting *Simeon* and *Levi*'s friendship; so did *Sampson* in relying on the love of *Delilah*, and *Abner* on the fidelity of *Joab*. The counsel given by the Prophet is  
 Jer. 34. *seasonable and proper, Take heed every one of his neighbour, and trust not any brother: for they*  
 v. 7. *will deceive, they will tell lies, and commit iniquity, therefore I will melt and try them, saith the Lord.*

There is a third sort of false friends, who make shew of love when all tends to their own benefit or advantage. Such are they spoken of by the Prophet, *Every one loveth gifts, and followeth after rewards.* Such were *Jobs* friends; such the *Prodigals* lovers in the Gospel, who like Mice, Whores and Swallows, make love, and frequent your house in the summer of prosperity, but in the end prove like *Aceons* hounds to be your destroyers. The wise-man distinguisheth and rangerh this kinde of friendship, into a friend for his occasion, and to a friend at thy table, and to a friend in prosperity; these are to be tryed as metals, not by colour nor weight, these are deceitful, but by fire and the hammer: by the fire of danger and adversity, and by the hammer of trouble and persecution: If they will endure and burnish, and look bright under these, take and hold them for good, if not, reject them as counterfeit.

The fourth kinde of false friends, is that who loves for his own delight, be it of thy beauty, feature, or other outward parts or gifts: and these are not unlike to Lice, which so long as the body hath sweat and foul matter, they continue,

me, but no longer: and their love is like the Apple of Sodom, or the beast called *Acucena*, which in twice handling yields an ill savour. We have Gardens, Parks and Chambers full of these, I would I could not truly say Churches full of such; whose love is most seen in being seen, touched and tasted. But as the flowers of the Garden hold not long their colour or scent, so nor this love. They cry, *Let us crown our selves with roses, let us eat, drink, take our fill of love*; and suddenly they, as their love is, vanished, and *their place no where to be found.* Pla. 37.

Betwixt these false vicious loves, and the true moral friendship, there is a *natural love*, engendered, fostered and encreased by a similitude in the outward shape or inward qualities; and such is that whereof we say, *Like loves its Like*, and *Birds of a feather will fly together*: But this being in it self simply neither good nor ill, but may prove either as it is applied and used, I will pass it by.

And tell you what the true *moral love* or *friendship* is, and what is required to the birth and growth thereof. Some Philosophers have called a friend another self, understanding thereby, that although friendship be betwixt two, yet that these two had but one soul, that is, but one will and affection in two bodies: so that *Tully* hath more largely described friendship, to be a mutual and reciprocal will and desire betwixt two, in all good things divine and humane, by which will and desire each studieth the others good, as earnestly and affectionately as his own; yea and so far oft-times, that he preferreth the outward good of his friend, before his own: And that such friendship hath been found, they tell us of *Pylades* and *Orestes*,

*Damon* and *Pythias*, *Theseus* and *Pirithous*, who took upon them to be the persons of their friends imprisoned and in danger of life, thereby to hazard their own liberties and lives, for the freedom and preservation of their friends.

To the settling and confirming of this friendship, I shall lay down some conditions, as necessarily requisite: First, that there be a kinde of equality betwixt friends, which though the learned Roman *Tully* allows not, yet with some Grecians it passed as a Proverb, that *Amity is Equality*, which is to be understood not so much in the outward estate and place of wealth, honour and office, as in the condescension and submission of the reason and will of the one to the other, with a due observation to the place and dignity of the other. And so *Jonathan*, though the eldest Son of King *Saul*, became a friend to *David* a shepherd: for, saith the Text, *the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul*; and in this respect may a King be a friend to his Subject: for Christ himself thus calleth his disciples and true followers *friends*, who although he never did nor could devest himself of the glorious Deity, yet to the making good his friendship, he became in all things as man, *sin only excepted*; yea, as he called these his friends *Servants* in the Text before, so that he might prove himself the more their friend, he not only was found in fashion as a man, and as they, to be a man of *no reputation*, but more, he took upon him the form of a servant, and accordingly shewed it before his passion, when he humbled himself, to the washing his Apostles feet.

A second condition requisite to this confirmation.



mation of friendship, is a community of all communicable goods. *Plato*, the great Philosopher, held this so necessary not only for friendship betwixt private men, but for the general peace in a State, that he banished from his Commonwealth this thing called *Mine* and *Thine*, as the onely bane both of friendship and publick peace; which opinion some wise men have approved; with this small distinction of *possession* and *use*: So that though the one friend, according to the Law, be the *Lord* and *Proprietary* of his Lands and Moneys, yet the *use* and *benefit* thereof in case of necessity or conveniency, shall be enlarged to his friend. And surely, as the Apostle speaks, *if we have Christ, with him we have all things*, for all things are his: so he that hath the soul and the heart of a friend, with and by these he cannot but command for his necessary use his temporal goods; which, as before, he that shall deny in so doing, he denies himself to be a friend.

And this condition hath a great part of its ground from this, That betwixt friends there must be, as before I spake of *Jonathan* to *David*, but *one soul* or the soul of the one so knit to the other, that each loveth the other as it were with the same soul. This love is exprest to be betwixt the *bridegroom* and the *bride*, *Christ* and his Church, where she saith, *My beloved is mine*, Canon. 16. and *I am his*: where first he is made hers by the love of his soul, and then, *I am my well-beloveds*, Canon. 17. and *my beloved is mine*; she first returns her soul and love to him, and confirms his to her self: and when love hath thus united their souls, all the affections and actions of the soul to say, will, and do the same thing, will follow.

Id:

It is storied of *two twins*, That when the one laughed or cried, or the like, the other did the same: and so it should be betwixt friends, and such friendship or love is commended unto us in holy Writ, not onely by the example of Christs disciples, who were said to be of the *same minde*, but by their precept to us, as when it is said, *Rejoyce with them that do rejoyce, and weep with them that weep*: and then in the next words, which causeth this mutual compassion, *Be of the same minde one towards another*.

Acts 2.  
Ro. 4.  
Rom. 12.  
15.

And not onely have we this precept, but Obrist hath prayed, that we be enabled to the performance hereof, when he speaks to his Father, *Holy Father, keep those whom thou hast given me, that they may be one as we are one*: and thus the heart of friends being made one in an honest holy love, the one shall not will, nor ever bear the sway, but they will in somethings so submit to the judgement and will of the other, that neither shall seem to over-rule the other, but at the most they shall seem to rule by turns.

Joh. 17.  
11.

And love being thus preserved by the unity of an holy soul, the fourth condition must take its place, That friends must will and desire nothing but that which is *just and honest*: Just betwixt man and man, and from man to God, and honest, that is, of *good report*. I have read of one *Pericles*, who being desired by his friend to speak in his cause more then was truth, he answered, *True, I am your friend, but no further then to the altar*: which afterwards become a Proverb among the Grecians, and had this sense, that when they spake as Witnesses, they laid their hands on the Altar, which no friend should dare do, no not for his friend, in a matter of untruth.

'Tis.

'Tis true, that many held this too strict in friendship, when they say, So much you will do for every man, and will you do no more, or have you not a case for a friend? To which I must briefly say, He deserves not to be accounted a friend, who of a friend requires more than what is *benefit* and *just*.

And from hence ariseth another condition in friendship, That the acts and desires of a friend must not solely tend to his *own interest* and behoof, for this is not just; but equally or by turns mutually to the good and benefit of each other. A picture well drawn, looks from its self casting his eyes and countenance, and as it were with them following the beholder which way soever he turns: and a friend being the *image* or *picture* of his friend, should in all good desires, wishes and actions, shew himself like this picture; for otherwise, he that loves another for himself, loves himself and not the other: for the end of his love looks inward to himself, and not outward to him whom he professeth to love.

To the better cherishing friendship, this sixth condition is somewhat requisite, That there should be as much and as often, as well may be, a mutual interview and conference between friends. The *Sponse* (such is true love) was at little rest while absent from her beloved: the whole book of *Canticles* proves this, *Where,* Ch. 7.  
*O where art thou whom my soul loveth?* and, *by* Ch. 3.  
*night, I sought thee whom my soul loveth;* and, *1.2.*  
*I will rise, and go about the city, in the streets,*  
*and in the broad wayes, I will seek him whom my*  
*soul loveth:* and seeking, but not finding, how she bemoans her self to the watch-men; and having found him, she holds him fast, and will  
 V. 4.  
 not

not let him go, until she had brought him where she might enjoy him. whom she so much loved and desired. Absence and silence in friendship, are like frost to the waters, which deprives them of their flowing and yielding their comfort to those that need them; whereas the presence and speech of a friend, is to a friend like the light and heat of the Sun.

I end the conditions requisite to friendship, with this, That friendship should be without end. Enmities among all, but especially among friends and Christian friends, ought to be mortal, every day dying; but their loves must be, if true and from God, immortal: Such was Christs love to us, as himself professeth, saying, *whom I love, I love unto the end*; and then as it were by way of Application, he saith, *This Commandment give I unto you, That as I have loved you, so ye love one another*: and where he findes not love thus long-lived, but temporising, he blames it, as in the Church of Ephesus, with which Church at he begins, so in it the onely thing he findes fault with, is, *That she had left her first love*: for this is the love that he shews to man, as by his Prophet he speaks, *I have loved thee with an everlasting love*. In conclusion, True love must not be like those Creatures spoken of by Naturalists, that live and dye in a day; or like your Pinks or Tulips, flowers of sight and smell, delightful but for a few hours, but like the Oak, the Hart, the Elephant, which are long lived. In a word, it should be as our wines, *till death us depart*.

## CHAP. XXVII.

*The comfort and benefit of  
Friendship.*

**T**O set forth the good redounding from friendship, Tully and others, as it were in the manner of proverbiall speeches, used these. That we had not greater need or use of fire and water, then of friendship; and to take this away, were all one as to take the Sun out of the firmament: intimating thereby, That man cannot live without friendship. Inasmuch as what is generally spoken of health, may as truly be spoken of friendship, That it is such a good, as without which nothing can seem good.

And this good, among many others, alleviates and lessens our griefs, and enlargeth and extends our joyes, by the participation and communication of each of them with a friend. The wise-man therefore saith, that *a friend is better then a brother*: and according hereunto, Christ calls not his disciples brethren, but *friends*. And God himself, to expresse the great love he bore unto Moses, though his servant, saith, that he talked with him as a friend. To sum up all, the wise-man saith, *A faithful friend is a strong defence*; and, *he that hath found such a one, hath found a great treasure*: and in the next verse, *A faithful friend is the medicine of life, and his excellency is so unvaluable, that nothing doth countervail it*. But the same wise-man in the same Chapter, having pointed out many kinds of counterfeit friends, at the 7<sup>th</sup> verse coun-

Pro. 18.

Eccles.

6.14.

V. 19.

sels,

sels, *If thou wouldst get a friend, prove him first*; that is, saith another Translation, *Try and prove him in the time of trouble, and be not hasty to credit him*, that is, untill thou hast tryed him.

Ps. 57.  
2. 9

And one thing wherein thou art to try thy friend, is his goodness and vertue: For as the Prophet saith, *There is no peace to the wicked*; so may I say, *There is no good lasting peace nor agreement with the wicked*, no more then with a tempestuous Sea, to which the wicked is there compared, which is never at rest within it self, nor suffers others to rest that sail in it. There were Nations with whom God forbade his *Israel* to have any peace or league of friendship: And some sins there are, which more especially and neerly strike at, and destroy the root of true godly love, so that we cannot covenant or unite with them. In the first Table the breach of the first and third Precept; and in the second Table the violation of the sixth, seventh, ninth and tenth: But in brief, beware of the man decyphered by the Prophet, *who walketh in the counsell of the ungodly, and standeth in the way of sinners, and sitteth in the seat of the scornfull*; that man, I say, whose study and counsel is sin, and maketh it a piece of his trade, so that he scorns all just reproof, that man avoid, as in no condition fit to be a friend.

Ps. 1. 1.

Now as Wisdom, Humility and Meekness are the vertues, in which, as in good soils, we may sow the seed of love and friendship; so Folly, Pride and Anger, are grounds that will never receive the seed of love to any good encrease: not Folly, for as a fool cannot judge, or rightly value the hidden parts of a wise man, thereby so make him his friend; so neither can the wise  
man.

man see any thing in the fool wherefore he should choole to love him. A fool may, & so may a wise man play and make sport with a fool, but a fool cannot love a fool, much less can a wise man: for the Moon changeth not so often as the fool doth; for his thoughts are as the spokes in the wheel of a Cart, ever moving up and down; and the secrets which thou shalt commit unto him, are, as the wise-man speaks, *as an arrow that sticketh in a mans thigh, with which he travels to be delivered of, as a woman in labor of a childe.* Ecclesi. 19. 12.

Nor *Pride*, for this is apt to beget hate, envy and malice; whereas *Humility*, as the low and fertile valley, is the best ground for friendship. Again, *Pride* rejoyceth in it self, and as the Pharisee, despiseth others; & if he see a mountain or beam of vertue & good in another, he would make it appear but as a *mote*, or as a mole-hill: whereas on the contrary, the humble soule either seeth no faults in his friend, or he lessens it all he can to the world, and thereby would make his friends errors to be but *motes*, and his virtues, *beams*. And when the proud man speaks of his friends good qualities or endowments, he doth it with an *if* or a *but*, then the humble doth it *categorically* and *affirmatively*, but never forgetting how our Saviour commended *John the Baptist*, which was not to his face: for this is the mark of a *Sycophant* or *Flatterer*: but in his absence, when he shall hear least of it.

A third enemy to friendship is *Anger*; you may observe, that when God spake unto *Elijah*, 1 Kin. 19. 11, 12. there first came a renting wind, then a shaking earthquake, and after both a burning fire: but the Text tells, that God, the Spirit of meekness and love, was in neither of these, but in a small still or gentle voyce. This, this, and not rage



rage or fury, is the parent of love, and therefore *Moses*, who was a *weak man*, is the onely man to be called *Gods friend*.

Eph. 4.  
26. And yet *S. Paul* teacheth us, that there is an anger that may not be *sinful*, for so saith he, *Be angry and sin not*; and anger sins not then, when it makes sin the object or butt of his displeasure; and this anger *Moses* wanted not, when he brake the *two Tables* wherein *God* himself wrote his Law; but if ye observe, this anger was not set against the *persons* of the people sinning; for these he bewailed, these he prayed for, and with a wonderful measure of love, when he wished rather that himself should be *blotted out of Gods book*, then that they should be destroyed: but all his anger was bent against *sin*, and that not against a petire, but against a most hainous and abominable sin, gross Idolatry. So that there is an anger in a friend which is not onely tolerable, but commendable, and it is like that of the Prophet, when he saith, *Let the righteous smite me, it shall be a great kindness, and let him reprove me, it shall be an excellent oyle, which will not break my head.*

The Greeks, as the Latines, have distinguished anger by two words, the one is called *oroi* and *iracondia*, by which is understood an ebullition or boiling of the blood, which as it comes from a natural cause, so it oft-times, and in many, is almost as soon gone as it suddenly came: and this usually is found to be a consequent of the best dispositions: the other anger is termed *phros*, which is a settled lasting wrath, arising from a malicious heart and a revengeful stomach. *S. Paul* himself seems to allow or favor this distinction, when he saith,

Ec.

Be angry and sin not, let not the Sun go down upon your wrath, neither give place to the devil: and this latter properly, and not that former anger, is it which we here speak against, as being the deadly enemy to true friendship.

## CHAP. XXVIII.

### Of Self-love.

WE read not that man is expressly commanded to *love himself*, because every one is so inclinable to it, that the danger lies in our over-love to our selves: yet it is implied when we are taught to *love our neighbour as our self*: and under this command is likewise implied what we should not do to our neighbour, as not to rob, not to kill him. We should not defraud our selves of what is justly and necessarily requisite for us, much less should we destroy or kill our selves.

And this tacit precept of loving our selves, is so much the stronger, because it is natural, and ariseth from the first principles infused into man, and never becomes vicious or sinful, until it transgress, or goes beyond the limits prescribed unto it: which limits being to love God first above all things, (and for himself) for that he is the *Alpha*, the first of all, the first by whom all things were made, and were all made for the exaltation of his glory. And the second limit or bounding of our love, being to our neighbour, who is Gods image, and our second self, and therefore to love him as our self: now when man shall so love himself, as that he loves

no other but himself, then this love is corrupted and forbidden as sinful.

And into this sin, as the first and root of all other sins, did our first parents *Adam* and *Eve* fall, when the devil tempting *Eve*, he told her; that by eating the *forbidden fruit* she should be like *God*; the inordinate love to her own so great a seeming good, moved her to desire what was forbidden, and thereby to forsake *God* in disobeying his commands. *Pride* properly was not the first sin in that *Adam* or *Eve* would be like *God*, but the love of themselves was the cause of that pride.

And as *Eve* was the first that fell into the transgression of not loving *God* through her self-love: so very soon after *Adam* dropt into the same transgression of not loving his neighbour; for he, when *God* called him to an account, took nothing upon himself, nor any way excused *Eve*, but laid all the blame and sin upon her, which was not to love her as his friend or neighbour: and all this came from self-love.

The devil accusing *Job*, asks *God* whether *Job* served or loved him for naught? wherein his meaning was, That neither *Job* the upright, nor any other, loved *God* as they ought wholly for *God*, but for themselves: *Jacob* vows unto *God*, but hear his conditions, *If God will be with me, and will keep me in this way that I go, and will give me food and raiment, so that I come again to my fathers house in peace; then shall the Lord be my God.* Might not the devil interpose and ask, *Doth Jacob serve God for naught?* the like may be said of the mother and the sons of *Zebeder*, whose thoughts (when *Christ* drew near his passion) were for honour and precedence above.

above their fellow-Apostles; so that *self-love* seeketh primarily its own good, though at the cost and charges of another.

And so tender-hearted and loving we are to our selves, that when God hath poured out all the vessels of wine and oyle of his graces, mercies and benefits, yet if he require but some small return of a thankful love, expressed by some holy exercises in the Church or at home, how apt are we to say as the Spouse, *I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?* Cant. 5. Small things about our garments, or our very feet, shall keep us from God: or else we will say as in the *Proverbs*, *There is a Lyon in the way.* In our way to God we feign and suppose *Lions*, dangers of losing liberty or estates, and rather then we will lose or hazard any thing for God, we will swear backward and forward, and serve the devil rather then God, and we think we have excused all sufficiently, by saying we were forced thereunto, for we saw *a Lyon in the way*; when oft-times this Lyon is of our own making, or fear rather, then that there were any such indeed: and all this is the bastard-brat of self-love.

And if you ask me what hath been the *Mother and Nurse* of all *Heresies*, as that first of *Simon Magus*, of the *Gnosticks*, and *Nicolaicans*, who to be great, and to enjoy filthy pleasure, were sometimes *Jews*, sometimes *Christians*, at other times *Gentiles* in their Professions, but sure they would never willingly be Martyrs, or suffer for any. May I not say, and say truly, *self-love* was the mother of all? If you ask me how it came to pass that *Diotrephes* so loved to have the *preeminence* among the *Christians*, that he

he received not the Apostles, that he esteemed or revered them not, as they were indeed Bishops set over and above him? Can I or you give any better reason for it then his *self-love*? And if I yet be demanded, What stirred up Absalom, Jeroboam and Jehu to rebel against their lawful Kings, and by treachery or force to usurp the royal power? Can I give any other answer, then that it was their *self-love*?

Now if you ask me how it should come to pass that *self-love* should so far blinde and besot men, that by it they should fall into such horrid enormous sins, the reason is at hand and plain: we say oft-times, that a man stands in his own light, which makes him that he cannot see, no not the Sun; and if a man puts his hand upon his eyes, no marvel if he cannot see either the object or his hand: All this and more doth *self-love* to the eye of the soules reason; for it presents nothing to reason, but what it self desires, and reason seeing nothing else; it offers nothing else to be desired and sought by the will; but that which *self-love* affecteth.

*Self-conceit*, or an opinion of *self-wit*, knowledge or excellency, works in man many and several errors, follies and enormities: so that the wiseman truly said, *There is more hope of a fool then of such a man, who is wise in his own conceit*; for, he thinking himself wise enough of himself, never desires or studies to know more: but much more may be said of *self-love*, then of *self-conceit*, insomuch as the will, which is the Captain-General and Commander under Love, is stronger then *Opinion*, which is but a lackey to the Soul.

And from this poysoned spring of *self-love*, we have our eyes so blinded, vitiated, or bewitched,

winded, that what we should see as to judge *our selves* we cannot, will not or do not; and what we should not see, that is to judge and condemn *others*, that we do. So that *love* spread abroad, which by the Apostles rule should cover a multitude of *sins* in our neighbour, this love being locked up in our own breasts, covers onely that which is within our selves. The righteous man, saith the wise-man, is the accuser of himself; but the man that loves himself, is never so just and upright to himself, as to accuse or condemn himself: This judgement he keeps and executes wholly upon others: *Judah*, *David*, and the Pharisees, while the case was put in the third person of their neighbour, they are for the law, that woman, that man, that adulterer, must suffer without mercy: Such was *Judah* his judgement, Gen. 38. 24. such was *David*'s, 2 Sam. 11. such the Pharisees, who brought the woman taken in adultery, in the act to Christ. But when *David* was found to be the person, and that the Prophet told him *Thou art the man*, and when *Judah* by his ring and staff was discovered to be the sinner, as was *David*, I warrant you have not the like sentence given as before, but the case must be said to be altered by the person, and it cannot be deemed otherwise, when the same person who commits the fact shall be Judge.

And as self-love is no upright Judge, so it is ever querulous, and complaining of other mens justice and good dealing to him: The Judge never does him right enough, but either he takes that from him which was his, or gives him not so much as was due unto him. True love and charity, saith the Apostle, envieth not, seeketh not her own, thinketh no evil, but self-love  
clean

1 Cor.  
13-4, 5, 6

clean contrary, thinks no good of others, envieth other mens good, and seeketh not onely her own, but all that is anothers, thinking all too little for her self.

2 Tim.  
3.2.

To sum up all : I will conclude with that of the Apostle, and judge ye how it concerns us in these our Times; Know, saith he, *in the last dayes perillous times shall come, for men shall be lovers of their own selves;* where before I proceed, I pray mark, that the Apostle in those perillous times wherein *charity is grown cold*, as our Saviour speaks, and sin aboundeth, hath reckoned up twenty sins, some against God, such are blasphemers, unholy, lovers of pleasures more then of God, hypocrites, having a form of godliness, yet denyers of the power thereof. 2. Other sins against themselves, such are proud, without natural affection, boasters, incontinent, beady, high-minded, lovers of pleasures. 3. Sins against their neighbour, disobedient, unthankful, truce-breakers, false accusers, fierce, despisers of others, traitors. Of these nineteen sins my question is, Whether there be any one root or cause? and what that cause or root should be? and I cannot uprightly say, that there is any other sin so properly and naturally the cause of all the nineteen sins mentioned, as that *Self-love*, which is set as it were on purpose in the first place, which justly she may challenge, as being the mother or originall of all the nineteen in this Chapter to Timothy, and of all the seventeen fruits of the flesh, reckoned up by S. Paul to the Galatians, or of all the sins that have been, or ever shall be committed, from the beginning to the end of the world.

Gal. 5.  
19.



## CHAP. XXIX.

*Temporall goods cannot content and  
therefore deserve not mans love.*

**T**He temporall things wherewith man is delighted as being good, are many, almost infinite: but as all sublunary compounded bodies are made of the *four elements*, so all the goods we speak of may be reduced to these *four beads*, 1 *life*, under which we understand health, strength, and beauty of body &c. 2 *honour*, under which may be comprised titles, offices, priviledges, pompe and retinue. 3 *wealth*, where lands, monies, revenues, have place. 4 *Pleasure*, which is as various as there be objects of our senses pleasing to our eye, tast, touch, hearing and smell.

Now, though all these in their kinds ordinarily desired and moderately used may be both usefull and lawfull, yet in that they are not able to content and satisfie the soul longer then a *wind* or *lightning* which vanissheth with the appearance, man should not, indeed truly he cannot set his love upon them.

What wanted *Salomon* of all the desirable things under heaven? He had 700 wives and 300 concubines, he built himself stately palaces, orchards, gardens, he had attendants answerable to his wealth and glory, which exceeded any King in those parts: yet when he weighed all, instead of proclaiming himself happy in these, he concludes, which are the words of the

G

Preacher

Preacher and the wisest man on the earth, that  
*Ecc. 1. 2.* *all is but vanitie of vanities, vanitie of vanities,  
 all is vanitie,*

Will you examine King David the man af-  
 ter Gods heart, and ask him, now thou hast  
 strength to kill the Beare, the Lion, and the  
 Giant, art thou satisfied? he tells you no, un-  
 les he be King over all Israel: and when he is  
 so, is he yet satisfied? He tells you no, untill  
 he hath subdued the Rebels and all his enemies:  
 and will he be then satisfied? He tells you no;  
 and in a word he tells you no earthly thing can  
 satisfie, nor will his heart ever be content, or  
 at rest untill he leave all these; and enjoy hea-  
 ven: *Eccl. 16.* *Hear him speak his own words, I have  
 a goodly heritage, but the Lord is the portion of  
 my inheritance in whose presence is fulness of joy,  
 and at whose right hand are pleasures for ever-  
 more:* *Eccl. 24.* *and therefore, There is none by Lord upon  
 earth that I desire in comparison of thee.*

And that man may find the right way to  
 this everlasting joy, he hath left him no de-  
 lights here, but such as are mingled with vinegar  
 and gall, and all his pathes, his labour and re-  
 waille are full of stones and triers.

## CHAP. XXX.

*Temporall and worldly goods de-  
 serve not mans love.*

**T**He ancient Heathen called these tempo-  
 rall goods, the goods of fortune, and this  
 fortune they portrayed upon a wheele which is  
 made

made to be in a continuall motion and change: others have compared them as mans life, so the things of this life to a shadow, and this in three respects. 1 For the uncertain or small continuance. 2 For that these when they are at their full growth or height, they vanish and are gone. 3 And when all is past, if we consider them aright, the content or delight in them was really nothing.

Some upon the words of the Psalmist, *By the waters of Babylon we sate down and wept*, have compared these temporall goods and delights to those waters, not only for their swift passing away and never returning, but for the trouble in procuring, and sorrow in losing what we delight in, and therefore we may well be said when all is well weighed to *hang up our harpes*, as all the joy we took in them, and for all to sit down and weepe while we live in this Babylon of a golden captivity.

It may be observed that in the genealogie of our Saviour, as it is exprest by S. Matthew, the first of his progenitors were *Abraham, Isaac, Jacob*, &c. shepherds, the second race were *Kings, David, Salomon*, &c. the third were *leis*, untill it came to *Joseph* his supposed Father and *Mary*, both poor. And if I should tell you of *Adonibench*, who had 70. Kings gathering their meate under his Table, who saith, *As I have done, so God hath requited me*: of *Dionysius* the great King of Syracuse, who was driven to get his bread by teaching Schoole at Corinth: of *Bajazet* the great Turk, who was drawn up and down in an Iron cage, and served as a block by whose shoulders *Tamberlan* was to mount his horse: or of *Bellisarius*, who after so many great victories and conquests was constrained

Jud. 1. 7.

to beg in the open streets, Give an half-penny for Gods sake to poor Bellisarius: will not these and ten thousand more the like examples, make proof of this, that our temporall goods are but of uncertain continuance?

But say that some be so happy as to enjoy them to their lives end, yer longer they cannot, but as they came into the world without them, so without them they shall go naked and stript of them. The Psalmist speaks that which we all know to be most true, *Though man be made rich, and the glory of his house be increased; yet when he dyeth he shall carry nothing away, and his glory shall not descend after him: what is his conclusion upon all this? why sayth he, by this we perceive that man that is in honour and understandeth (and considereth it) not, is like the Brast that perisheth.*

Ps. 49.

16, 17.

Ps. 49. 20

Re. 13. 1.

Mal. 3. 6.

Mat. 13.

22.

And what then have we to do but to imitate the woman in the Revelations, who having a Crown on her head, and being clothed with the Sun; say these are as honour and wealth; yet she hath the Moon the embleme of mutability and change, under her feet, neglecting temporary things in respect of the Stars and Sun, the signifiers of eternall joy; for therewith God is content and delighteth, without any change or shadow of change, his word and motto being, *I am the Lord, I change not.*

Our Saviour Christ speaking of temporall goods called them not helpes, joyes, or contents, but the care, indeed the distracting care, of this world, and the deceitfulness of riches; so that if to the uncertainty of our keeping them, we add the carefulness in getting, the little good they do us, with many evils that also necessarily follow them; we shall soon conclude that they deserve not our love.

We

¶ We read in the Gospel that Christ preaching to the people, thought the most proper subject to forewarn them of, was the desire of *wealth and worldly goods*, and therefore begins his Sermon in these words: *Beware of covetousness*. And to give strength and reason to this admonition, he tells them of a rich man who having gained and purchased so plentifully, that he wanted room wherein to lay his wealth, he resolves to pull down the lesser, and to build *greater barnes, and storehouses*, and this done he sets up his rest, saying, *Soul thou hast much goods layed up for many years*; well, and what means he to do with all? Intends he them to pious and charitable uses; whereby God may be glorified, and the poor relieved? no such matter: these never came into his thoughts, but in stead thereof, he sayth he will take his ease, he will eat, drink and be merry. This is his saying, but what sayth God to this? *Then saith, this night thy Soul shall be required of thee, and then whose shall those things be, which thou hast provided?* And here appeares the *deceitfulness* of riches, which Christ spoke of. That man thinks himself wise in carefully gathering, whereas in this he is deceived: for, for this Christ called him *fool*. He intended these goods to have been his solace and comfort for many years: but in this he is deceived too, for Christ tells him he shall not enjoy them one night. After his death perhaps he had bequeathed them as rich men do to their children, allies, or friends: but in this also he may be deceived: for not only David said, *He heapeth up riches but knows not who shall enjoy them*: but Christ sayth, he knew not to whom they should come, or, not whose they should be, to continue with him; David

Pl. 119. d.

and Christ have confirmed this truth, and the best Lawyer cannot contradict it.

<sup>1 Tim. 6.</sup> To this *defensiveness* of riches touched by our Saviour, S. Paul adds that they not only deceive us in our thoughts and intentions, but that they pierce our Souls through with many sorrows. There is a *caner* called the *foolish fire*, which appearing in the night like a burning taper leads men out of their right way: the like faith our Apostle do riches.

And yet, as if this were not all, they do pierce, the word imports that they pierce through and all round about, leaving the Soul but as one wound: and that with sorrows not ordinary, light ones, but with such sorrows as overtake women in the bringing forth children, or such as Christ himself suffered in that extreme agony of his last passion which were *pains* more than *forrowes*, and yet both unexpressible.

<sup>Job 20.</sup> Will you heare a word more from Job, who telling that the covetous man swallows down riches, not that he takes them peece-meal to shew them by little and little leisurely, and to digest them, but by gobbets he swallows greedily: And what is the consequence or fruit hereof? that follows there in the next words, that as soon as he hath swallowed them he should vomit them up again, so that they should never nourish or do him real good. But how comes this to passe? why, that Job omits not to tell us, when he saith, This meat of riches which he thus gormandiseth, and greedily swallows, turns to the *gall of Aspes* within him: and no marvail then that they doe him not good, for they must needs turn to his poison.

<sup>Prov. 11.</sup> Riches shall not profit nor deliver in the day of the Lords wrath, is expresse set down and confirmed.

med for an undeniable truth by three authentic witnesses, *Salomon* the King, and the two Prophets, *Ezekiel* and *Zephaniah*: so that in this they are like the *Martins*, *Swallows*, and other such birds, which in the summer, the time of our jollity, build with us, and seem to chirp in their tunes, but when the winter of adversity and judgement appeareth, they leave us with a foul house, but to shift for our selves.

And it were well did they only resemble those summer birds in leaving us helpless, and that they were not more like the *Screech-owl*, which at the time of death makes a fearefull hideous noise in our ears to the disquiet of our souls; and if this were not so, what means the Prophet to denounce a woe to the man that covets to set his nest on high, and adds the reason, for the stone out of the wall shall cry, and the beame shall answer against him? and what means *S. James* to bid rich men weep and howle, but that as follows there, *their miseries shall come upon them*? and if you ask what miseries, he tells you that the rust of your wealth, which should have been imployed and used for God and his poor, shall witness against you, and the cries of those whom you have defrauded, are entered into the eares of the Lord.

Hab. 2.  
20. 11.

James. 5.  
3.

And if you ask what these will cry or witness? why, that the Prophets in part have spoken, for your injustice, your oppression, your fraud in getting, and your as bale, and wretched hoarding up and not well imploying the same: and although this were not all, our Apostle adds what few think on; These riches saith he, shall cry against you, because you have lived in pleasure on the earth, and have for wealth condemned and killed the just, and him who doth not resist: So that



here not only the golden vessels taken out of Gods temple, shall witness and cry against *Belshazzar*, (though he were but the receiver, and detainer, and not the immediate sacrilegious thief) nor *Naboths vineyard* against *Abab* and *Jezebel*, nor the blood of *Abab* and *Jezebel*, though bad Princes, against *Jehu* the traitorous rebel, but your fatted fowle, your gilded coaches, your pampered horses, your feasting, balls and revellings, your vain, ridiculous fashions; yea, your very doggs fed fat, while *Lazarus* wants, shall bark and cry aloud against you, for living in pleasure on the earth, and being wanton.

Col. 3. 5.  
1 Tim.  
4. 20.

Covetousness *S. Paul* calls idolatry: now these gross idolatrous Israelites having made a calf of gold, they said, *These are thy Gods O Israel which brought thee out of Egypt*: Gold is the rich mans God, and this he holds to be his deliverer, though indeed it prove as that golden calf did, the hazard of their utter destruction: and for this many, too many have cryed out with the foolish perverse Jews, *Not Christ but Barabbas*: *Jesus* we desire not, but *Ammon* to be delivered to us, and so this we have, crucifie him.

N. 36. 6.  
Rich. 29.  
6.

And yet all riches at their best are but as the reed of *Egypt*, *Jonah* his gourd, *Absalons haire*, or *Sampsons locks*; and that reed, saith the Prophet, shall go into the hand and pierce it: the Apostle (as before is touched) calls riches piercers with a witness. And for their short delight they are but as gowds or mushrooms which rise and fall, live and dye in a day: and besides this great pain and little content they bring us, they often prove as *Absalons* and *Sampsons haire*: that wherein we most presumed, and what we esteemed

esteemed our best support, shall become the occasion of our ruine, and utter destruction: Remember the first words of Christs Sermon to the people, *Beware of covetousness.*

Luk. 12.  
15.

And this Christ did upon especial reason seeing mans heart above all other things set upon his wealth. For ask the Husbandman, the tradesman, the Merchant, the Lawyer, the Physician, why he laboureth and toyleth in the world? and ask the Seaman, the Souldier, the Digger in the mines, why he hazardeth his life? yea ask King *Salomon* why he layes heavy taxes on the people, and why *Rehoboam* doubles them? All they must tell you, if they will speak truth, it is for their wealth. This, this is the Tradesmans *Diana*, the Physicians *Galen*, the Lawyers *Littleton*, and would it were not too true in many, that it is the Ministers *Bible*; and therefore *S. Paul* reckoning up twenty sins, to which man is most subject, as he makes the first or leading sin *self-love*: so the second to it as on which his love is most set he placeth covetousness, and accordingly in another place he calls it *the root of all evill.*

Ads. 19.  
24.

2 Tim. 3.  
2.

Col. 3. 9.

And among the evils I shall reckon you but three or four, for they all are too many. for one book, the grave or hell, which the more it hath, the more it craves, ever crying *Give, give*, and is never satisfied though it be full to the brim and running over: yea though beasts are then only greedy and ravenous when empty and hungry, yet the covetous man desires more when he is full gorged, and when both men and beasts have less appetite to what they delight in, when they grow old: yet this desire of wealth, by age waxeth stronger, and when man is drawing neer to the earth, the grave, as though like were

delighted with its like, in then most desires the goods of the earth, and this desire is so rampant in many, that I beleve some there are, that so they might have all the world to themselves: they would be content to be alone in the world, without any society or solace but their wealth. For when all other treasures, Angels, beasts, plants live and move as *ministering Spirits*, helps, and nourishments for man: yet man as if he were made only for himself desires all to terminate and end in himself, as though he desired to be the sepulchre or grave wherein all the world should be buried.

Matt. 4.  
21, 22.

I observe the subtle Serpent the Devil, when he tempted Christ, he began his temptation on him, as on the Son of God, and used two subtle arguments to worke upon him thereby to show his power: but when these weapons in the Devils hands were soon repelled by our Saviour, the Devil then sets upon him as a man, and though he knew well his severall batteries, yet at first that he might not be long about his work and be foiled a third time, he used that which he knew seldome failed, and this was to *show him all the kingdoms and glory of the world*, and to promise him all these: which when the Devil found that Christ refused, he then perceived that Christ was more then man, and then and not till then, the true faith, the Devil left him: for he saw it was time to leave tempting him any further, knowing that if the proffer of the worlds wealth would not perswade, that nothing could be able to move him.

And being upon this temptation, I cannot but observe another thing in it, that the Devil in his two former temptations layed the baits so, that they might seem to be for Christs good, as

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in the first to turn *stones into bread*, to relieve his hunger, and in the second to *cast himself down from the pinnacle of the Temple*, to manifest his power: whereas in this last temptation, when he offers Christ the worlds wealth, he plainly professeth it, that the end thereof was, and is only this, that he might be brought to worship him.

And when S. Paul saith that *Covetousness is idolatry* Col. 3. 5. herein the covetous man proves it, that he doth worship and adore as his God *Mammon*, which in the Syriack tongue signifies riches: and see how in this worship the covetous man imitates, or apes the right worshippers of the true God. For doth the true worshipper of God often fast and pray to God? Doth he disobey the commands of Parents and Superiours to gain God? doth he suffer shame, labour, pain, losse of health and life for God? Why all this doth the covetous man for his God *Mammon*; and herein hath proved the Apostles words fully, in evidencing himself to be an idolatry or a worshipper of the heathens God. *Pluto*, who having his name from riches, was by them feigned to be the God of hell, and the rich mans God.

*Judas* we know was Christes *purse-bearer*, and is called in the Gospel the *thief*, and the *traitor*; now when the Devil had an especial piece of service to be performed, as the betraying the Lord of life to death, he surely thought himself, where to find out a proper and fit instrument for this damnable designe: and having thought probably on the other eleven Apostles, the seventy Disciples and other followers of Christ; yet he pitched on none of these as fit for his purpose but *Judas*, knowing him.

him to wait on Christ only for profit, was confident that this was the man for his turn, and therefore as *S. John* speaks, *the Devil put it into the heart of Judas*, to betray his Master, which he did for *thirty pennes of silver*, as an other text hath it, for so vile and base a price, the covetous wretch would betray his Sovereign Lord.

And from this part of the story observe again, that as *Judas* carried his Master Christs purse: so he was purse-bearer to the Devil, and this purse of the Devils was *Judas* his heart, and into this the Devil put the thought of betraying Christ for money; so that this double purse, what I may so call it, of *Judas* his heart, though it were carried by *Judas*, yet the Devil had both power and a share in it; so that for the present the Devil and *Judas* might be said to go halves, though at the last and casting up the reckoning, the Devil will have all; for in this point (the purse of the heart) the Devil is as covetous as his servant the *Idolater*: for as the Covetous person desires all the whole purse of gold, so the Devil not caring for the gold, leaves this to the Covetous as his reward, but taketh that which pleaseth him, the whole purse, which is the covetous mans heart.

Now to turn back, Can we say that the covetous man having forfeited and given up his heart for the worlds goods, that he hath, and enjoyes the goods of the world? we cannot deny but that he possesseth much, but can we say properly that he hath them, but rather that he is had by them? for he is rather their slave, then they his servants: but if he may in some sort be said to be master of them in that he commands them to build him stately houses, and purchase ample revenues, and they obey: yet I cannot say

say that he hath them, as Lords of lands are said to have them for ever; for the Psalmist tells us (that which we dayly see) *I have seen these men in great power, and spreading themselves like a green-bay tree.* But how long sees he this? truly no longer as we say then you may tell ten: for in the next verse, *I sought him but he could not be found, for he was passed away, and loe he was not;* So that the man hath resigned up his interest by death, and being gone from his wealth, hee hath them not for himself for ever.

No nor for his heires or assignes, hath he them for ever: for that verse before cited in the Psalme, which our translation renders, *he could not be found,* speaking of the person: the other vulgar edition reads, *his place could no where be found,* as though soon after his departure, his Mansion house and land were sold or alienated to some other, and not to his heires or assignes. Christ when he asks the rich man, when thy soul is gone, *whose shall these things be which thou hast provided?* intimates that the rich man could not tell. Tell he might to whom he intended them, but who should have and hold them; neither the rich man, nor the best Lawyer can with good assurance tell us.

And yet could we say that the man, the owner of his wealth may prove so happy, as to have it for himself and his after him; yet the question may be whether either of them may be strictly said to enjoy them; for the care in getting, the fear in keeping, the sorrow in parting; but above all, the trouble of conscience for these cares, feares, and griefes are such, as well may be thought to qualifie or allay that which may be called the enjoyment of wealth.

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Yea many have been known so overcome with the desire of having, that they did not themselves desire to enjoy their wealth, but have lived as *Tantalus*, feigned by the Poets to stand in a goodly stream of water, with a tree full of pleasant fruit over his head, yet was ready to starve for hunger, and choke for thirst: and such is that wretched mans estate who in his abundance can hardly find in his heart to afford himself necessaries, but in stead thereof, he is well pleased to live in the midst of all his wealth, as a rat imprisoned in a trap standing in a roome full of grain, or as a ferrit with his lips sewed up. So that to such men their wealth is of no more use, then a shadow, whereof they can make no more advantage then for sight to look upon.

And this is so far from giving joy to the possessors of wealth, that when Christ pronounceth his first blessing saying, *Blessed be the poor, for yours is the kingdome of God*: then as answerable hereunto, he denounceth his first woe to the rich, saying, *Woe unto you that are rich, for you have received your consolation*: which last words may be understood ironically, by the way of a scornfull jeere unto them that call it a consolation to have riches, or at the most they can intend no more then woe be to you hereafter, for here and only here you have that you call consolation in your wealth.

And this is evident from that parable uttered by Christ, where he saith, (under the person of Abraham) to the rich man, *Son remember that thou in thy life time receivest thy good things: this was thy consolation, the good things of this world in this life, and therefore now in hell thou art tormented*; where we see that as the poor

Lazar.



Lazar that suffers here on earth, shall be comforted in heaven, so the rich miser that comforts himself here in his wealth, shall be tormented in hell: so that with these it fares, as with the Hen that scratcheth hard to get her living, yet dead is served to the best mans table, when the hawke a bird of prey well fed and attended on, once dead is cast to the dung-hill.

And this is the evil of all evils, or that may comprise all evils in it self, that by the covetous desire of riches, the soul is too often in jeopardy of being cast into utter darkness.

In the Gospels our Saviour speaking of riches and cares of the world, which choke and hinder the growth of Gods seed sowed in mans heart. he calls them *thornes*, and besides the reason here assigned by our Saviour, riches and worldly cares may be rightly likened to *thornes*. 1 They grow for the most part in the worst grounds, so the love of riches comes up in the most scordid and basest souls. 2 They draw and suck the juice and fat of the earth, from other good seeds and plants, whereby they oft times (to the sight of the world) seem never starved; and so fares it with the rich man and his poor neighbour. 3 If the poor harmless sheepe shall chance so fall among these *thornes* (the rich men) he is sure to be starved. 4 Thorns hinder and often wound the poor traveller in his journey: many a man to his sad experience hath found the like in his way to heaven. 5 Thorns are smooth and not discerned to prick or hurt save only by the point and end: and so it fareth with riches, which few men seem to be troubled with till they grow to their end of death, or come to the end of judgement, and then they prick.

Mat. 23.  
Mark. 4.  
Luk. 8.

prick and wound, or as S. Paul phraseth it, they pierce the soul through, and round with torturing paines.

Now the same Lord who hath compared the cares and riches of this world to thorns; committed not the purse, the bag of these thorns to any of his beloved Apostles or Disciples, save only to Judas, that miserable wretch; because he considered what a vexation and torture they would prove unto them. He knew that as the prodigall mentioned in the Gospel never returned unto his father, untill all his temporall goods were spent; so neither could he have had any good, or comfort in his disciples company, so long as they had been intangled therewith, as indeed he had not till they had left all and followed him.

And the leaving these Christ held so necessary towards the attainment of eternall bliss, that he pronounceth it as impossible for a rich man to enter heaven, as it is for a Camel to go through the eye of a needle; But lest these words might have reflected upon holy men, then living and dead, yet rich, Christ expounds himself to speak not simply of men that are rich, though at first he seemed to speak so, but of men that trust in their riches, and for such to enter into heaven it is impossible: for God will admit none thither but such as trust in him: and they cannot trust in him who trust in their riches.

To conclude this point in a word: S. Paul in one place of his Epistles tells us that covetousness is idolatry and the root of all evil; and in another place that no idolater, unclean person, or sinner, can enter where God is in heaven; now put these two texts together, and it must evidently and necessarily follow from them, that the

the covetous cannot possibly enter heaven, because he is an Idolater trusting in his riches, and hath moreover with it the growth of all other sins springing from this one root.

BUT if I proceed any further in this *Argument*, I may fear to be taken for some *Scholar*, that is poor and given to his book or contemplation: and therefore for the prosecuting this theme so far I may expect the like entertainment as our Saviour Christ had, who twice, and but twice for ought I read, was derided and laughed at, once was when he said that the *maid* who was really dead, was but asleep, and for this say the Gospels they *laughed him to scorn*: and the other occasion that moved the Pharisees with others to laugh at him, was when Christ had Preached against such as pretended to *serve both God and Mammon*, and hereupon the text saith, that the covetous hearing these things they *derided him*: so that although this sin of covetousness be the most large spreading, ingendring, and corrupting sin, and therefore such as hath been most severely spoken against by Christ and his Apostles, yet so common it is to the most, and the most are so hardned in it, that further to speak against it, were but to be laughed at.

Mat. 92  
24.

Luk. 14  
24.

And the rather say these worldlings, for that riches are the promised and granted  *blessings*  of God, as in reward to the well doers, and therefore for that most of the Patriarchs, good Kings, and holy men have been very rich, they held it a ridiculous thing to declaim against *riches*, or *rich men*.

And indeed simply to declaim against either riches or rich men were a thing ridiculous: but to say that it is hard for a rich man to enter hea-

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ven, is to say no more then Christ in expresse terms hath spoken, and heard it was that Christ who cured all other corporall and spirituall infirmities, yet this of covetousness, he cured not in the man who had *great possessions*, who though Christ who *spoke as never man did*, preached and earnestly perswaded this man to *sell all*, yet he was so far from obeying this command of Christ, who profest that he had kept *all the rest of the Decalogue*, that without any civility or good manners tendered unto Christ his Master, he rudely and unthankfully departs, and never that we heare of returns again to heare him: for which no other reason can be given, then that which is expresse in the text which saith, *for he had great possessions*. And indeed when Christ took Matthew the *Publican* from the profitable trade of gathering *custome*, or to cure recover the *withered*, that is the covetous hand, and these cannot be done but by the great power of God, to whom alone *all things are possible*.

And yet for all this, as you tell me many Godly men have been rich, so I tell you that so you may be rich and yet continue godly, so as you get and use your riches in Gods name: and in Gods name you may use and get them, so you get, keep, and use them in a *moderate* and *ordinate* manner, by lawfull means and to the right end. Now the moderate and ordinate manner considers the *action*, and the *time*; whereas to the *action* we may seek, and seek with care, so that this seeking be not with a setting your hearts upon them, which the Prophet forbids, or with a *trusting in them* reproved by our Saviour, or with such a care as distracts or divides the thoughts and desires of the soul  
berwixt

betwixt God and *Mammon*: For this is to serve two different discordant *Masters* saith *Christ*, which God never will like; And the time for this *action*, of your moderate seeking worldly things, must be as not before, so neither joy-ned with the seeking of God (but after:) so *Christ* hath taught, *Seek ye first the Kingdom of God.* Mat. 6. 33.

Then for the manner, which must be moderate and ordinate. and the means of prosecuting must be answerable, that is, the means must not be by injustice of fraud or force, nor by violence or oppression, nor by circumvention of wit, or tricks in law, but by just, lawfull, faire, and cleer dealing, and this will so cleer the means, as to make them lawfull and just.

And the end of all your seeking and getting and keeping together worldly things, must be not to grow proud, to be able to oppress and stifle justice, nor to spend them on your lusts of the flesh, or purchasing honours; but that God the Donor and giver of every good gift, may thereby be glorified, by raising and propagating the more immediate means of his service, and servants in the Church, and by relieving the poor distressed and oppressed members of our *broad Christ*. Thus by these means and to this end seek riches, and in Gods name be rich, whereas if you faile in these or any of these, you neither love God nor your neighbour, no nor your selves as you ought, but you love the world; which is enmitie with God; who with the world will first or last destroy all his enemies.

## CHAP. XXXI.

*The brevity, frailty, mutability, uncertainty, and misery of mans life; Abate the love thereof.*

**T**HE Philosopher hath said it, and dayly experience confirms it, that of all things dreadfull to nature, Death is the most feared, and on the other side we speak it as a *greatest life is sweet*. And the Devil knowing this to be most desired by man, as most agreeing to his nature, when he would provoke God to put the utmost of all trialls upon Job, thereby to prove his sincerity, he perswades God but to *touch his bone and his flesh*, for then, he will *enjoy the* to thy face and the Devil gives his reason for this saying, *skin for skin, and all that a man hath will be give for his life*: yea God himself when he gave the Devil leave to touch his bone, and his flesh, yet as though he were not willing to put Job to the utmost triall, he enjoyned the Devil to *save his life*.

And that you may not think this speech of the Devil proceeded more out of malice to Job, then from the grounds of truth; heare the Preacher speaking by the Spirit of God, who saith, *A living dog is better then a dead Lion*, and he gives his reason for this assertion, for saith he, *the Dead have no more a portion for ever in any thing that is done under the Sun*: so that as this

wise

wise man prefers a merry life before a sad; for this (saith he) *dryes the bones, and hastens death*: so he prefers, as the wisest Philosophers have done, a sad, yea a tortured life before an easie death, in as much as while there is a being there is hope, but the not being at all, deprives us of all that can be wished, and this is the generall dictate or vote of nature in the best of men.

Now that some have, as the Apostle speaks, dared to *dye for a friend*, for God, or for honour or the like; this proceeded from a higher cause then bare nature: either it is from *grace*, as in the Christian, or their desire was urged and heightened by some sting of *ambition* propounding to it self, an immortality of name and honour, whereby they thought to recompense the mortality of their body by a never dying glory in the world.

Yet notwithstanding this inbred desire of life, did man consider and rightly weigh the brevity and shortness of his life, take it at the longest; 1. The uncertainty thereof, caused through the frailty and brickleness of the materials, and the many casualties, cutting off and shortning this appointed brevity; 3. And then lay in the ballance to these the infinite daily miseries with which this short, fraile, mutable, uncertain time of life is surcharged; he would find little or no cause to settle his love and delight on this present life, but to fix it wholly on that better life, which may be full of joy for ever with God in heaven.

Now the term or bounds of mans life, we find in Scriptures to be divers; for before the flood we read that many lived above nine hundred years. In the next generation after the flood the Patriarchs and others exceeded not much

Gen. 4. 21



Pl. 90.  
70.

Pl. 39-1.

much one hundred twenty years: for God saith his days shall be a hundred twenty years. And in the third generation we find this term shortened seventy, for so speaks that Psalmist penned by David, The days of our age are threescore years and ten (this in ordinary is the utmost) and if, saith he, by reason of strength they live eighty years, yet is their strength, labour and sorrow: and although King David a man of an excellent constitution lived to seventy years (as it is computed by the best) yet this saith he, is but an *hand-breadth*, or indeed as *nothing before thee* (O Lord:) for would the Godly think of the everlasting joyes in heaven, or the wicked of their never dying torments in hell, they both might say that this *hand-breadth* of time was as *nothing*:

We read of a beast called from the continuance of its life the *Ephemeris*, which though it live according to his appellative name but one day, yet it falls presently to provide for sustenance as though it might live years. Mans life be it at the largest as in ordinary the term of seventy years, yet in respect of eternity, or indeed of the frailty and uncertainty of the continuance thereof, it is in Scripture often called a *day*, and yet man much like that beast labours, builds, purchaseth as though he were to live for ever, and although he be here but a *pilgrim*, a *stranger* and *travailer* to another place, yet like an *unwise factor*, he stores up all his goods here whence he is as to morrow to depart, and never transports them whither he is to go, there to give an account of his employment, and to enjoy his well spent *travailes* for ever: and such is the folly and most deplorable vanity of man. Which error will appear the greater to him that considers

considers the *frailty* of mans life, in respect of the *materials* whereof mans body consists. 2 Of the *artifice* and curious workmanship whereby it is wrought. 3 How it is subject to the power almost of every thing, to be broken and dissolved.

Now the best and strongest materiall of mans body is *earth*, and as *Adam* was made out of it, so he and mankind is called from the *earth* *Adam*, and *homp* man; so that man much resembles a swallows nest made of straw and dirt: such mans bones and clay, such his flesh, and how frail and easily broken this or that is, may appear when we see a little boy with a stick to pull that down in pieces, and less then that, every nothing of violence to do as much to the body of man; for what of earthly vessells account we more brittle then a Venice glass? yet this kept up and secured from violence or outward force, shall outlast two lives of any man: a China dish so preserved shall indure twenty mens lives. Whereas such is the materials of mans body that let him diet and behave himself according to *Galen*s best rules, let him lye warm and enjoy himself a bed without spending his spirits, yet even in this diet, and enjoyment without any hurt or violence done unto him, he shall consume and molder away, unto that whence he was taken.

Now to the weak brittleness of mans materials, if you add the curious nice composition and joyning of his parts, you may rather wonder how he should live a moneth, then to marvel that he should die so young; the Psalmist to the honour of Gods great power and wisdom acknowledgeth that *man is wonderfully made*, Ps. 139. and that so much beyond the art and skill of any 14.  
the

the best workman in the world, that when any piece, pin, or wheel in the most exquisite work of man may be renewed if broken, repaired if worne, and put again in its place if out of frame, yet to do the like in mans body exceeds the skill of all the best Physicians that ever were; for be the heart, be the liver, be the brain wounded, yea be they but pricked with a needle, be they putrefied or be they displaced, all the work is spoiled and comes to nothing, and mans life is lost.

But if you consider how the least and weakest externall things have power to destroy this body of man, can you say less then that he is a frail and brittle piece? I will not complain as some have done: yet I may tell you that God by his *journeyman Nature* hath sent all other creatures some way or other armed, or strengthened into the world against outward force or hurt, and man only is put forth naked, weak, unfenced, so that take him at his best growth & strength, there is no element, nor any little part of any element, fire, aire, water, or earth, though man be made of these, but is able to undo him and take away his life. Yea a flie, a kernell, a haire hath done as much to many, and not only the living in a corrupt aire may do the like, but the sent of a little subtile infection conveyed by a glove, a piece of linnen or the like, may do the same thing. But if to these we add that which both *history* and *philosophy* confirme, that a man may be dissolved by extreme joy, caused by that which is good and harmeles, how then may any man deny this certain and known truth, that mans life is a frail thing, or rather nothing but frailty?

And not only thus frail, but a thing *unstable* and

and mutable; daily and hourly, running on and making way to its corruption and dissolution. Therefore when you see and observe the moving and going down of a watch, the running of the water in a stream which returns not, the burning of a candle which wasts in giving light, of flowers, grasse, leaves, which in the morning are green and flourishing, and ere night are cut down and withered: or will you think on and consider what is a *vapor*, a *shadow*, a *dream*, or the dream of a shadow. Thus know, in seeing, thinking, and considering, these all or any of these, that you see, think and consider the continuall mutability and change of mans life running and flying to its last end. Neither may we wisely wonder, or justly complain, when we consider this, that *Abel* the youngest of all the world dies first, or that in the bills of mortality we finde more children die then old men: for God in his wonderfull wisdom and goodnesse hath thus provided and ordered it for man, that he may hence learn *two lessons*, that it is no argument of Gods disfavour, but an evidence of his love to take us early from the worlds miseries, and betimes to estate us in eternall felicity: and secondly, that man considering what a changeable thing his life is, he may provide against it all he can or may, and the best that he may and can is to thinke on and labour for an exchange of this mutable life for an unchangeable to come.

And to this end God hath so fixed his greater and lesser lights in heaven, that looking on them we may daily and hourly consider, that although to us they seem not to move, yet they are in continuall motion and tending to their journeyes end, and that it is alike in man.

H

And

Ecclef.  
9. 9.

Ecclef.  
1. 2.

Pla 39. 5.

And further to these heavenly visible lessons he hath joyned his legible instructions in his holy word, there telling us that *the days of the life of man are vanity*, that is, subject to changes and as though this expression had not sufficiently reached the vanity of this life, he enlargeth himself, saying, *vanity of vanities, vanity of vanities, all is vanity*: which least some might apply to other worldly things besides man, to clear this the Psalmist speaks plain, and saith, *Verily every man at his best estate is altogether vanity*, where *verily*, is set as an assurance to take away all cause of doubting from this assertion, and therefore he saith, *verily man is*, not a beast or any other insensate creature, but man is *vanity*; and not only some or few or more men are such, but, *verily all and every man* (none excepted) *is vanity*: and verily every man is such not in his weak, sick or afflicted estate only, but in his best estate; neither in his best estate is he such at some times or in some part, degree, or measure, but *verily every man at his best estate, is altogether vanity* subject as I said, to a change or dissolution of his earthly tabernacle, his body.

Ecclef.  
12. 1.

When the great and wise Preacher had enlarged himself on this Theme by way of doctrine in his eleven foregoing chapters, then at the end in his last chapter by way of application to awake, stir and rowse men out of their sleep and security, he calls upon them; and as though he thought that the old man needed not this rowling, having incitements enough besides, he begins with the youth and calls to him saying, *Remember, not hereafter but now, now remember in the days of thy youth, before the evil day come, that is saith he, before the keepers of the house (the head and hands, as though stricken with palsy)*

pallie) shall tremble : and before the strong men (the shoulders and thighs) shall bow themselves : and before the grinders (that is, the teeth) fail, because they are few : and before those that look out at the windows (that is, the eyes) be darkned (or wax dimme) before all these shall happen unto thee, which will come to passe when old age approacheth, young man, saith the wiseman, remember. Remember, but when ? and when ? why, now in thy youth remember thy Creator to serve and fear him, and not to spend thy days in vanity : And why now, and not hereafter as well ? no, not so well hereafter, saith he, as now, because man (hourly) goeth to his long home, which is the last house wherein he must sleep, and this last house and long home is the grave.

But notwithstanding this frailty, brevity, and instability of life, it were a great stay and comfort to man if he might know the certain period of his life, and for this the holy Prophet earnestly prayed, saying, *Lord make me to know mine end, and the measure of my days what it is*, that I may know how frail I am. But this for ought we read was never granted him to know, nor to any in mercy, save only to one good King Hezekiah, who upon his sincere repentance and earnest prayer obtained the enlargement of his days to fifteen years.

It is a rule observed by Physicians, that when the Patient is most frolick and thinkes himself best in health and strength, that then he is nearest unto sickness : and I am sure that this is a certain maxime in Divinity, that he drawes nearest unto God, who fears that he is furthest from him, and so it is in this case that the further off we take our selves from death, that often

times the nearer our approach is to it.

For the key of the grave hangs, say the Jewish Rabbies, at Gods girdle, which he trusts none with but himself: and as the day of *Judgement* Christ professeth that *as man* he knowes not, so none but God knowes certainly the day of our death: and that which Christ answered his Apostles in another case, may rightly take place here, it is not for you to know the times or the seasons which the Father hath put in his own power.

2d. 1. 7.

2 Kings  
19. 35.

2d. 5.  
30.

Num. 25.  
2.

2 Kings 4

Therefore as the beast in the toile, and the bird and fish are taken in the net, whiles they were seeking or hunting for prey: so man while he is meditating or committing adultery, rebellion or murder, is himself made the slaughterer; the Assyrians, *Belshazzar*, *Zimri*, besides many millions more prove this position; for they the Assyrians intending the destruction of *Judah*, the next night are suddenly dead they wist not how: for by an *Angel of the Lord*, saith the text, were slain of them one hundred fourscore and five thousand: the like we read of *Heracelinus* his army, whereof in one night were found dead fifty and two thousand: and of *Belshazzar* it is recorded that while he was carousing in the sacred vessels of the Temple, the hand-writing went out against him, so that the same night he was slain: and we read that *Zimri* and *Cosbi* breathed their last being both taken away while they were reaking hot in the act of beastly uncleannesse: when the young men of the Prophets were feasted there was found, saith the story, death in the pot, and the pot hath been the death of many young and old and middle-aged: we read in the Gospel that the rich man said, *Take thine ease,*

eat,



eat, drink and be merry, for thou hast much goods Luk. 12  
19.  
laid up for many years, and yet all these years are  
suddainly contracted into lesse then one day,  
and he called fool for his presumptuous calcu-  
lation of the time of his life, for the Lord saith,  
Thou fool, this night shall thy soul be required of  
thee; and what befell this rich man may become  
every mans case, and that as well the young, as  
the old.

The Prophet *Jeremiah* hath this saying; Jer. 9. 21.  
Death is come up in our windowes, (for though  
the windowes bee never so close shut,  
Death will come in) and is entred into our pa-  
laces to cut off the young men and the children, and  
least any might fool himself as the rich man did  
and shall say, My wisdom, my strength, health  
or wealth shall defend me and keep me from  
death, hear the Prophet. Thus saith the Lord, Jer. 33.  
Let not the wise man glory in his wisdom, neither  
let the mighty man glory in his strength, let not the  
rich man glory in his riches, intimating hereby  
that neither wisdom, strength, nor wealth, can  
save from death.

Our holy *Leiturgie* hath taught us considering  
the uncertain surprisall of Death both in the  
time of health and wealth to pray, From sudden  
death, good Lord deliver us: and if any over-  
holly pretender object against this prayer, be-  
cause every man ought ever to be prepared to  
encounter death, let him answer why God was  
pleased to give *Hezekiah* a forewarning of the  
time of his death, who though he were a man  
who by Gods own testimony and elogy did that  
which was right in the sight of the Lord, yet be-  
cause he might have been unprepared at that  
time, therefore God gave him time to think and  
prepare himself, and that all things were not so

well in order for the soul of that good King, as they should have been for a dying man, it appears by the message of the Lord sent unto him saying, *set thy house in order for thou shalt dye and not live.*

2 King.  
23. 3.

They come short who say by *house* here is meant only *household affaires*: for can we think that God had more respect or care to these, then to the soul of *Hezekiah*, which is the *Temple* and *house* of God, though trusted to *Hezekiah* keeping: and when *Hezekiah* is commanded to *set his house in order before his death*, it is apparent enough, that somewhat therein necessary to be put in better order, was out of good order; and therefore as apparent it is that the very best may pray if for no other reason, (though many more there are) yet for this, that he may set his house in order before he dye; for as the best swept house may gather some dust or uncleannesse in an hour, so the purest soule of man: and therefore as he is ever bound to pray, *Lord forgive me*, so he is ever bound to pray, *From sudden death good Lord deliver me*, that he may before his death say the same prayer which many suddenly surprised by death have not had time to say, neither at their death so pray, or say as *S. Stephen*, or our most blessed Saviour, who though they were before their deaths approach as well prepared for death as could be, yet even then and as blessing God for this benefit and mercy, they prayed not only for themselves but for others: whereas he who is suddenly stroke dead hath no time with that blessed Martyr, or the son of God to say, *Father forgive them*, or, *Lord have mercy on me*: The *thief* that dyed near Christ found this as an *especiall mercy* from heaven, that before his death

death he had time and grace to say, *Lord remember me when thou comest into thy kingdom*, and this mercy was a thousand times greater to the thief on the Cross, than if he had dyed on his bed without prayer. Luk. 23. 42.

I am not ignorant that such seeming Saints as mislike of this prayer against *sudden death*, reply that men are daily put in mind of their death by the frequent *preaching* of the Gospel and the hourly spectacles of mortality, and these are enough to prepare them against a sudden death; I know that the like frequent *preaching* might be means enough and sufficient to prevent and resist all sin, and is is therefore so effectual, but that notwithstanding all the *preaching* sin continueth. I would I could say it abounds not, for all the *preaching*, and would I could not truly say that it more abounds by the latter kind of *preaching*. But tell me I pray, did not Noah *preach* unto the old world of the deluge which should destroy them, and therefore that they should repent and be prepared for death? had not *Sodom* false warnings in the like kind? and had not *Jerusalem* caveats and preparatives given it by Christ himself to prepare and prevent that which might suddenly fall on them? But did these warnings and *preachings* produce the effect? and to tell us we should be ever prepared for death, is no more than to tell us we should avoid all sinne: but this telling; this *preaching* works not ever the effect for which *preaching* was ordained, and therefore in Gods name pray against *sudden death*.

In the Prophet *Ezekiel* and the Revelations of St. *John*, we find the *Beasts* said to be full of eyes, as though they had eyes not only in their

heads; but let their hands, feet, tongues; that all should watch against the approach of death, and for a preparation to Judgement: and not only the Apostles, but Christ himself often preached this lesson to his disciples, and lest they might forget it, three times a little before his departure out of the world Christ bids his disciples watch, and in the parable of the *Vinegar*, he gives the reason of this advise, for ye know  
 Mat. 26. neither the day nor the hour, wherein the son of  
 29. man calleth either to death or judgement. For as it is in another parable, he shall come secretly  
 Mar. 13. and closely as a thief that he may not be discovered, but to let thee unawares; he shall come in the night: therefore saith he, that you be not surprised watch. He that hath any enterprise or great work to do, and hath but an hour, a day, or a week, or a short set time allotted for the same, how carefull he is to observe the time how it passeth that it slips not away before his work be ended? And can man be sayed to have any greater work to finish, then so to negotiate and do his business here, that he may be ready and prepared whensoever he shall be summoned by death, to give an account of his stewardship; and so not fear that doome, Go thou accursed, thou shalt be sold for a penny: but rather than other, come ye blessed of my Father, enter into the kingdom prepared for you?

2 Pet. 3.  
 10, 11, 12

S. Peter for close of this point, is most worthy our reading and best consideration, Seeing, with he, the Lord will come (suddenly, unexpectedly, and to us uncertainly) as a thief in the night, what manner of persons ought we to be in all holy conversation and godliness? looking for and hastening unto the coming of the day of God, in which the heavens shall be dissolved, and the earth and the works that are therein shall be burnt up.

And



And as the frailty and uncertainty of mans life should instruct us to this : so should the iniquity and misery thereof cure the itch of the desire of life, which is no less to the best then what *Job* speaks : *man is of few days and full of trouble*, which is verified in *Jacob* who pronounced his to be such when he layed, *Few and evill have the days of the years of my life been* : the years few, but all the days full of evill : of evill either of sin to be lamented, or of affliction to be suffered, and for this cause as many Philosophers blamed nature as a stepmother to man, so many nations and people rejoyce at their friends going out, but weepe at their comming into the world. And *Tertullian* hath a conceit (call it a conceit because I cannot warrant it) that male children as soon as born express their lamentation by *A A* as sons of *Adam*, and the females by *B E* as comming from *Eve*, the parents of all their misery and sorrow.

Yet this is apparent that when God had fashioned the earth, and the two great lights, the Sun and the Moon, and after that he had made the waters and the beasts, that after every days work of each of these it is said, *God saw them that they were good* : which he forbears to speak of man in speciall, foreseeing both the evill that he would fall into, and that evill which should fall upon him.

And to the first evill man from the first was so prone and subject, that before he was much more then a day old he fell into it, which like an ill weed grew so fast that before the flood in the first generation God saw that the wickedness of man (or mankind) was great, and that every imagination of the thoughts of his heart was only evill continually : If we consult with King Da-

vid and Solomon, they will speak as much for their times, and the like will S. Paul and the other Apostles for the times wherein they lived, and as the *ends of the world* are fallen upon us, so have we exceeded all that went before us in evil.

And for the evil or *miserie* which man suffers in this life, I need say no more then what Job and S. Paul have said before, who besides divers others have compared mans life to a *warfare*, or the life of a souldier, in which, if there be any misery or iniquity to be found in any profession or trade in a small quantity, then here it is bound up altogether in an huge volume: for all sins in them are so rise and common from the least to the greatest, that you may truly speak of it as is said in the Gospel of the unjust Judge, he *feared neither God nor man.*

Luk. 18.

But that I may contract my self, and speak to the misery of mans life under the comparison of it to the life of a *souldier*, I must necessarily tell you what the enemies are, with which man in this life is to grapple.

The first and chief of these is the Generall the Devil, who for his agility is called a *spirit*, for his subtilty and stratagems a *serpent*, and an old Dragon, for his strength and power to devour a *Lion*, and in his band and under his command are *principalities and powers in high places*, and legions of these without number, and this enemy is of that undaunted spirit, that he durst encounter the Son of God, as we read in the Gospel: and although he were foiled by him, yet in revenge and with greater malice he never hath ceased to war against the upright Job, the chosen vessel S. Paul, against Michael and his Angels, yea we find him fighting with the Church and Saints of God: and as he scratched, buffe-

Mat. 4.

Rev. 12.

7.

Rev. 13.

2.

ted

ted, and wounded *Job* and *S. Paul*, so the Church and the Saints, in his encounter he overcame them, and yet continually this enemy, as *S. Peter* witnesseth, *walks up and down seeking whom he may devour.* 1 Pet. 2.

The second enemy of man in this life, is the Devils *Major generall*, or *Marshall* of the Field the World, which as *S. John* speaks like the Generall himself, is *wholly* set on to do mischief, being the great *Malignant*, and in this company ye shall find *Pharaoh* who injoynts *Israel* to continue their task in making *brick*, but takes away their *straw*: like the Roman Conquerors to *ense* and number the people, to fight under their banners: and to pay all *taxes*, and *customs*, though both against their wills: and such are the *flights* of these souldiers that as *Cain*, *Joab*, and *Judas* they will talke of *peace*, speak friendly and *kiss* whom they mean to devour. 1 Jo. 3. 19.

And in their company they have the *whore* in the Revelations arrayed in *purple*, and gilded with *gold*, having a *cup of Gold* in her hand full of all *abomination* and *filthiness*, and with that she allures and deceives her followers, although upon her forehead was a name written, *Mysterie, Babylon* the great, the mother of *harlots* and *abominations* of the earth, and this woman ye shall find drunk with the blood of the Saints and of the Martyrs of *Jesus Christ*. Rev. 17. 4.

The third enemy of man in this life, though not so cruel and bloudy to man as the former, yet as dangerous to him as being of his own family, and lying in his own bosome, and this is his *flesh*; and this enemy is so dangerous to man that when he may flee from the world or resist the Devil, as the Apostles counsaile against them, yet of this *fleshy* enemy we may speak



as of the Sun none can shelter or defend himself from the beate thereof, nor fly from it, for it is mans self; Against this enemy called the thorn in the flesh, S. Paul though a chosen vessell struggled, fought, and prayed, yea he prayed thrice that it might depart from him, but as to this suit he was not heard, and therefore he crys out, *I wretched man that I am, who shall deliver me from this body of sin?* For though I find the spirit willing and relisting, yet this flesh I find weak and yeelding, in so much as we may here use the words of S. James, *every man is tempted by his own lust*; and to his enemies assaults every man, noble, ignoble, rich, poor, young, old, more or lesse is subject, according to the beate that is in him. *For can a man carry fire, saith the wise man, in his bosome, and not burn?* Amnon had often seen his sister Thamar, and was not inflamed, but at the last he was tempted and overcome.

Will you now take the sum of all? Then know that this life of man is a Sea of trouble, a school of vanity, an inticement to fraud, a labyrinth of errour, a dungeon of darknes, a den of thieves, a wood of thornes, a valley of teares, a troubled stream of care and sorrow, a tale of lyes, and a sweet poyson. And he that can delight himself in these may love this life, but not else: For though man be as a souldier, who may not move out of his station untill his Generall God Almighty, who placed him here, call him, and bid him go; yet his love and delight should not rest upon the place and imployment, but upon him who placed him here to fulfill his commands, and to fight for his glory.

## CHAP. XXXII.

*The Honour of this world deserves  
not mans Love.*

**W**hen I speak here of worldly honour, Prov. 22.  
Eccles. 7. I understand not a mans good name, or his godly, just, and honest life, which the wiseman calls a *precious ornament* to keep mans name sweet and delightfull in life and after death: For this is to be desired and preserved by every good and wise man.

Neither do I understand here such praise and glory which are the attendants and followers of our good and laudable actions; But I understand by honour, that exaltation or lifting up a man to some more eminent place, office, or title of dignity, above others of his rank; for some excellency seen in him above others, and this to be given him not as a *summary reward* of his virtuous actions (for the true reward hereof is his blessedness, and felicity, and is the gift of God) but as a *testimony* and *sign* of the favour of man: For this kind of honour makes not a man more excellent or truly glorious, but shewes him to be such if he be in himself truly vertuous and excellent.

In the Greeke, Latine and English *Modestus* and honest, some deriue from honour, intimating that the honest and the honourable are or should be all one, and that he only should be honourable. That is as I before said honest and vertuous; and such an honour as this should

should by every man be desired, as being that which God himself hath promised to give to all such as honour or glorifie his holy name, for so God himself speaks; *Those who honour me I will honour*: yea more in the same chapter, *the Lord (oft-times) raiseth up the poor out of the dust, to set them among Princes, and to make them inherite the throne of glory*: and to this honour of Gods giving, every one ought to aspire, and not simply to the honour of the worlds giving: For the honour of the world, for the most part is such as the world it self is, and the world saith *S. John, is set, and heeb in wickedness*.

And so, and by the same meanes, is the honour of the world gained either by serving the wicked turns of men, or by money. *Simon Magus* desirous to be accounted some great one, and to that end that he might as the Apostles did work miracles, he presently took the course of the world, and offered the Apostles money: money thought he (and millions more think, and have practised the like) is the first step and readiest way to be great in honour; Therefore to get wealth first, and then by it a gilded coate, a Knighthood, a Baronie, an Earledome, to be a favorite as *Haman*, though after all, as he to the gallows, is the worlds simonie or sorcery; What the chief Captain spake of his freedome in Rome, may a Mercer, a Draper, an Usurer or Grafter say, *with a great summe of money obtayned I this honour*. And if a few can say as *S. Paul, I was so burn*, yet not the tenth man, that his honour was the reward of his vertue.

And yet would this were the worst: for as we read, when the Heathen people saw *Mordchai* and *Esther* who were Jews honoured by the King, then most of the Heathen became Jewes; for

for (saith the text) *the fear of the Jewes came upon them*: for favour and honour, these, as thousands and millions more, have changed their Religion.

And would it held so only with the Heathen who changed from the worse to the better, and that it were not too frequent with *Christians*, and those not only the *Laytie*, but such as would be ranked in the *holy order*: that these would not only preach for honour, but that they would not as the Gnostick hereticks side with Jews or any religion, rather then suffer for their first faith and profession, yea with Jews or any other, to prove seditions, rebellious, murderers, that they may live happily and sit in the chair of honour.

*Saul's* word is become most mens desire, 1 Sam. 13  
*Honour me before the people*, and to purchase this at what iniquity, villany or actions to be abominated have they stuck? for honour *Abimelech* Jud. 9  
the son of a whore will kill seventy of his brethren the legitimate sons of his father, and *Abshalom* will rebell against the crown and life of his own father: *Atbalia* will destroy all the royall 2 Sam. 18  
seed for honour: the Romans often did so, and 2 King. 17  
before them to get the highest throne of honour it became frequent and customary, as it were with the Kings of Israel to do the like: witness among the rest *Jehu* who slew not only seventy of the royall seed of Israel, but as many as he could lay hands on, of the other kingdome of Judah, to which he could pretend no title. So true and generall is that saying of the Poet;  
*Honour and the crown cannot be bought at too deare a rate.*

And the Devil was so well acquainted with mans disposition in this case, that being solled in

in his former temptations of our Saviour, yet he kept this as his last card or engine to set him up aloft, and to shew and promise him *all the glory of the world*; For he was well assured that if this failed, nothing would make him to *fall down and worship him*; for the Devil had found it hold, as in those before mentioned, and that it did take and seldome faile.

Dea. 3.

In the *Idoll* set up by *Nebuchadnezzar*, find you of millions any more then three who refused to fall down and worship the Devil in the *idoll*, and all for the favour alone of the King? from whom as generally all this honour flowes (and so in the book of *Esther* it is five times related, *whom the King shall please to honour*) so for the most part, it is oftner given to an Egyptian then to a *Joseph*, to an *Haman* an *Agagite*, then to *Mordecai* the Jew, to an *Herod* then to a *John Baptist*, and the commission shall be to *Saul* the bloody persecutor, and not to *Paul* the Apostle of Christ; So that of the worlds honour we may speak as *S. Paul* doth of the members in mans body: *Those members which we think least worthy of honour, upon these we bestow more abundant honour.* And as in *Jothams* parable among the trees, so it mostly fares with the honour and dominion in this world, where the *Vine* and the *Olive* which honour and benefit God and man, they refuse to be *King over the trees*; But what the Italian hath in his proverb, what Christ refused at the Devils hand, *the glory of the world*, this the Pope readily and thankfully accepted: so it falls out in the civil government, that what the mercifull, gracious, and good refuse, this the *Bramble*, the *Exactor*, the oppressor, the tyrant embraces, whose language is as there, *you that put*  
not.

1 Cor. 12

27.

Joth. 9.

will you trust under my shadow, let fire come out of  
me to devour the very Cedars, the greatest on the  
mountaines.

And this honour and dominion hath been  
so much observed to be generally given to the  
worst of men, that it caused not only *Philoso-  
phers* and the *Heathen* to think that the Devil  
reigned and ruled in this world, but even men  
well read in Gods school, as *Job*, *David*, and  
other *Prophets*, it moved them to scruple and  
take offence at this course.

But he that looks upon God as unequall, or  
unjust in this, cannot see perfectly and aright  
into Gods ways: For though God advance these  
men to high places, yet it is not truly so much to  
blazon their *honour*, as to publish their *shame*,  
both to the now living and to those that shall  
come after them. For to set an *Ass* or a *Bear*  
to rule over the rest of the Beasts, were to pro-  
claim the foolishness of the one, and the rave-  
nousness of the other: which two qualities  
when seen and felt, what can they produce but  
the hate and conspiring of all the beasts to tear  
and destroy them?

And so little is such advancement to the good Ps. 35. 4.  
of the wicked, that as the Psalmist saith, *Their  
way is dark and slippery*; the originall saith  
*darkness and slipperiness* it self, and thereupon  
it follows that *destruction shall come upon him at* Y. 2.  
*unawares*; nay to requit God utterly that he  
advanceth not these for their good, the Prophet  
plainly and to Gods honour truly professeth,  
that these and such men as I here speak of, surely  
God doth set in *slippery places*, and he sets them Psal. 73.  
there as it were on purpose, that they may fall as 12.  
in a *moment*, or if their place will not do it, then  
God himself will: for so it is in the same verse,  
surely

Jer. 23.  
12.

surely thou O God will cast them down into destruction: so that Gods raising them higher, is but to give them the greater fall, & the same the Prophet Jeremiah hath in the person of God, *I will make their way slippery, I will bring evill upon them.*

Job 11.  
17.

V. 19. 27.

And hear what Job more largely and plainly speaks for God in this case when he saith, *He leadeth counsellors away spoiled, and maketh the judges foolish, yea he leadeth Princes away spoiled, and overthroweth the mighty, he poureth contempt upon Princes, and weakeneth the strength of the mighty:* and this surely cannot be construed to be done by God for the good of such wicked ones; and yet a man would rather pity the madness, then admire the wisdom of these men that greedily hunt for honour, when he doth consider what pains, expence, hazard of good name, goodness, life and soul, the ambitious man both gets and holds his honour with.

It is observable that when Samuel according to Gods appointment was to anoint Saul King, that he first invited him and set before him as a dish prepared and reserved for him the shoulder, intimating thereby that upon his shoulder the burden of the whole land was to be layed and born.

2 Cor. 11.  
29.

And we see that Christian Kings crowns, as Noblemens coronets, are set with crosses, though those of Kings have the greater, for that herein they imitate the King of Kings whose head was crowned with thorns; and not only crowns and coronets, but all their robes are weighty and cumbersome, and made only supportable by the honour they signify to the world; and so heavy are these honours that if rightly undertaken and administred, the bearer may truly say with S. Paul, *who of my flock (and charge) is weak, and I am not weak? who is offended*



afflicted, (or wronged) and I burn not? (to right or revenge him) so that as *S. Paul* spake of the Churches, so may the King speak of his dominions, *The care of them all comes upon me daily.*

And not only care to act and doe for them, but patience to suffer from and by them. King *David* shall be crossed and wronged by *Jonathā*, and he must suffer it: nay he shall hear, whether he will or no, the revilings and curses of a railing foul mouthed *Shimei*: so that as the *Romans* riding in triumph had some sate by to derogate from their great achievements, and to revile them: so fares it with the best Kings and rulers, do they what they can: when *S. Paul* was exalted he then likewise was buffeted.

2 Cor. 12. 7.

Nay further, to get and keep honour many an ambitious worldling doeth that contrary to his disposition and desire which otherwise he would not do: for he will make *briske* without *straw*, as the *Israelites* were constrained: that is, for a time he will wait, serve, and work in base employment, and upon his own pay and charge in hope of *Pharaohs* favour: nay rather then offend the superiour powers and so be cast out of the Councell or imployment, he will not dare to be seen with his Saviour *Christ*, nor will he come at him as *Nicodemus* did, nor, but by night; and if they of the great Councell at *Jerusalem* shall say one by one that the King must dye, these will be as forward to vote it as the rest, lest the conquering *Romans* come and take away the honour and benefit of our places.

Joh. 11. 48.

And yet when places of honour are got by such means, they are as uncertainly held as they were hardly gotten, tall trees, houses and steeles, we

we know, stand most subject to the force and stroke of winds, thunder and other tempests: and the fictions of *Phaeton* burnt with the ill guidance of the chariot of the Sun, and of *Icarus* melting his waxen wings and breaking his neck by soaring too high, what are they but *mythologies* and *morals* of the fate due to high climbers in the world? So soon as *Saul* was anointed King he is sent forthwith to *Rachels Sepulchre*: *Sorrow*, or death, or both, are pages to highest honour, and no sooner did our Saviour hear the joyfull acclamations and triumphs of the people crying *Hosanna*, blessed be the King in the highest, but the next day after followes *Hosanna*, *crucifie*, *crucifie him*, with the basest.

2 Sam.  
2. 2.

2 Sam.  
3. 39.

v. 21.

v. 24.

Or if he escape death himself with his crown, yet as *David*, he lamenteth the coming to the crown by the death of King *Saul*, saying, the beauty of *Israel* is fallen, he is vilely cast away as though he had not been anointed with oyle. Therefore weep ye subjects over the King who clothed you with *Scarlet* and with other delights and ornaments.

Or grant that he comes not in by blood, yet when he is possessor of the Crown, his rest and content is little other then that of *Damocles*, who to try the happiness of a crown was set in a throne of State with a rich feast, goodly attendants and sweet musick, but had withall a sharp pointed sword hanging in a small weak threed, the fear of whose fall bereft him of all the pleasures and content that all the dainties might have otherwise afforded him: and such and little else rightly and truly is the reall content of a royall throne.

Or yet suppose that he be of a spirit not easily daunted with fear or subject to discontent and.

and passion, yet in so high a ladder as that which reacheth to the crown, be there but one rotten staffe, be it bloud, oppression, luxury, this may fall and deceive his footing, and lay his honour in the dust: Read and consider what is spoken of *Antiochus*: *To day he shall be lifted up, but to morrow he shall not be found: He shall be turned into his dust and his thoughts shall come to nothing: for his glory shall be dung and wormes.* Or will you rather take it in the words of the Psalmist? *Man being in honour abideth not, (for) his way is his folly, and like a sheep (not as an honorable person) he is laid in the grave, and his glory shall not descend after him; where he summes up all in the last verse saying, Man that is in honour and understandeth not, is like the beasts that perish.*

And now you have heard at what expence of travail, cost, trouble and danger, this honour is purchast: now see what the thing called honour is, and whether it be worth mans love or the halfe of that which man daily proffers for it; The Psalmist saith, *He walketh in a vain shew,* or as other translations have it, *in a vain image or shadow:* so that honour being properly and causally in the affection of him that gives the honour, and in the breath of the people, as in the trumpet that proclaims it, what can this honour be in the person honoured more then a shadow of the Kings favour, or an echo of the peoples voice? and that this may appear so, when you see the picture of a King and a begger, if this of the begger though in ragges be better drawn and shadowed then that of the King though with a Crown and Scepter, yet this picture we commend and preferre before that, and that only for the well laying on of the

colour

colour and shadow.

Or if you will, you may liken this worldly honour to a man in a gilded or laced coat, who to many may seem a noble man, yet indeed is but a lackey or a page to run on his Masters errands, or to doe base services for him, who thus arrayed him: or compare this honour to a coloured butterfly, after which ignorant boyes and silly fooles hunt and tire themselves, taking many a fall (and repulse) in the pursuit, which if they misse they lye down, and as *Abab* failing of *Naboths* vineyard, they cry out and grieve, and if perchance they get it, yet what have they in very deed more then a coloured butterfly?

Or it is such a picture or shadow that the same hand that gave it the honour, can with the turne of the hand dash it out again, and the same breath of the people that proclaimed him honourable, can with another breath make him ugly and cry, *hang him*.

What then shall we conclude of this honour other ways then the wise man counsels us saying, *Seek not prebeminence nor the seat of honour from the King?*

And yet, as I spake in seeking riches, so I must say of honour. 1. So you seek not more then is justly due to you or your abilities; 2. So you seek it not inordinately by wicked and corrupt means; 3. So you seek it not thereby to grow proud over others and to oppresse them, or thereby to heap up unjust gotten goods, and to spend them on your lusts, seek honour in Gods name.

First, for this seeking that, and only that, and so much as is due to you; 2. that seeking it by just and lawfull means; 3. that it may serve for the advance of Gods glory and the relief of the

thee poor and oppressed, seek it in Gods name,  
and as from God.

Who as he is the first spring and clear fountain of true honour, and so proclaimed, *Those that honour me, I will honour*, and again, *Honour and glory are from the Lord*; So he can and will when he seeth time and cause, either immediately and by his own hand, give thee honour as he did to *Moses*, the Judges, and the Kings of *Judah*, or else mediately and by the hands of others, he will cause Kings whose hearts are in his hands; as *Pharaoh* to lay honour on *Joseph*, and *Nebuchadnezzar* on *Daniel*; or rather then fail he will cause *Abasuerus* to dishonour his favorite *Haman*, and to double that honour on faithfull *Mordecai*: and he that seeks honour by that rule and means which *S. Paul* hath prescribed, that is by *well doing*, either he shall receive it here on earth, or a farre better in heaven, which the same Apostle calls, *a farre more exceeding and eternal weight of glory*.

And this many holy men not only in sacred order, but Nobles, Princes, and Kings earnestly longing after and labouring for, have voluntarily and freely either renounced the taking of honourable and royall places in Church or State, or have resigned them that they might intently pursue that other honour in heaven above.

Yea not only these Godly and holy men professors of Christs lowliness have done this, but even many heathens, and among them as well Poets as Philosophers have neglected and abandoned the golden fetters, and gilded rays of worldly honour, and in stead thereof have betaken themselves to contemplative lives, studious of virtue and well doing, which under God is

in a morall sense is the right parent of all true honour.

### CHAP. XXXIII.

*Pleasures and delights are not  
worthy of mans love.*

**N**OT only the heathen generally were carried away with the sin of pleasure and luxury, as *Sardanapalus* the founder of *Tarsus* (where *S. Paul* was born) upon whose tombe it was written (that which *S. Paul* alludes unto)

*1 Cor. 15. 32.* *Let us eat and drink, for to morrow we shall dye,* but some kinde of Philosophers, as the *Epicures*, placed mans chief good in the pleasures and delights of this life; *Yea King Salomon* seemeth to joyn and close with these when he saith, *I commended mirth because a man hath no better thing under the Sun, then to eat, drink and be merry, for that shall abide with him of his labour.*

*Eccles. 3. 15.* And to speak truth, though it redound to the shame of men; this sin hath had more followers then any other; exceeding covetousnesse or ambition; the woman in the *Revelation* with a cup of fornication in her hand sits upon waters; by which waters are understood multitudes of people; and that which some have observed of the *Diamond*; that the hardest of them is mollified & broken by the milke of the *Goat* a luxurious or lascivious beast, holds true oft times w<sup>th</sup> the strongest and otherwise the wisest men; for not only *Samson* in holy writ, and *Hercules* in profane writers, but the *Sons of God* and *King Salomon* have

*Gen. 4. 2.*

have been overtaken and carried captive hither-  
with.

And no marvel, for the Heathen and their  
Philosophers, as the Sadducees, held no resurre-  
ction, nor immortality of the soul, and therefore  
hoping for no joy after this life, they would be  
sure to have it here. Yet I will not think that  
Solomon, though his writings seem so much to  
favour of this *leaven*, was wholly infected with  
this beastly opinion: but that his speeches may  
be taken ironically by way of jeer and scorn,  
as that speech of God is. *Behold man is like one of us*: and this may appear to be so when  
you compare other passages of Solomon, in the  
same book with this mentioned, as if he said,  
*I will prove thee with mirth; therefore enjoy plea-  
sure, but behold* (saith he) *this is vanity*, and va-  
nity is sin.

Eccles. 2  
11.

And that pleasure is such a vanity consider the  
little peace and content, but the great disquiet,  
trouble, and torture that followes it. That  
grief followes pleasure, as the shadow doth the  
body in a sunshine, was the saying of Poets as  
Philosophers. For as the itch in the flesh cau-  
seth us to scratch, and the scratching procureth  
rawness with pain, and after all comes a scab:  
so after fleshly lust succeeds both trouble and  
shame, and after this sin, more by many degrees  
then after any other, be it covet of riches, ho-  
nour, or the like, for after these sins few cry out  
as *S. Paul* did, *Woe is me wretched man that I  
am! who shall deliver me from this body of sin*  
or sin of my fleshly body; whereas this sin of plea-  
sure resembles much the woman in the Prophet,  
which in a similitude is said to be in a great net,  
be it of pleasure or the like, but there is a great  
weight of lead upon the mouth of the pot, not  
only

Zach. 5:  
7.



only to keep her down in shame and pain, but also that she cannot get forth when she is once in, and that must increase and double both her shame and pain; that which the Prophet speaks of all sin, is most certainly of this, *That there is no peace to the wicked, saith my God*; whereas the fruits of Gods Spirit abandoning and mortifying these lusts are peace and joy, present and eternal.

1847: 57  
21.

Gal. 3. 21

It is storied of *Socrates*, that when he was so declaim against the foulness of this sin of luxury, that he covered his face, as being ashamed to express that in words, which men openly shewed in their actions; and it is worthy our observation, that the Spirit of God in the pen-men of holy writ taught them to speak of this sin in covert and modest terms, and sometimes by circumlocutions, that the ears of the godly might not otherwise be offended, or the hearts of the wicked be corrupted: for as our first parents seeing their nakedness were ashamed: so if there be any shame left in man after this sin it will appear. *S. Paul* by way of question proves this when he saith, *What fruit had ye of these things whereof ye are now ashamed?* but more plainly saying, *There is fornication among you, and such as (for shame) is not so much as to be named*: but most plainly to the *Philippians*, *Their God is their belly, and their glory is their shame.*

Ro. 6. 21

1 Cor. 5.  
22

Phil. 3. 19

But shame and pain are not the only or the least evil attendants of pleasure, but there are worse that follow, as the toll or darkning at least of many best faculties, his understanding and will: and not this to follow alone, but to be accompanied with the worm of conscience, and after all that yet.

O her

Other sins, as covetousness, ambition, lying, quicken, but this sin being gross and fleshly clouds and stupefieth the understanding; the Prophet speaks it plainly, *whoredome and wine take away or robb man of his heart.* The wanton Goddess *Venus*, hath her name given by the Greeks as being without an understanding soul, and the Philosopher gives the reason hereof, for that the immoderate use of *Venus* sucks and drawes away the purest blood and the clearest spirits from the brain, wherewith the understanding is made lively and quick; if you would find an instance in holy writ, look upon *Salomon*, who being a man made by God of the greatest understanding and wisdom, through this sin became in plain English the greatest fool, which most of his actions after did plainly prove.

It is storied, or fabled if you will, but the morall will serve our turn, that *Ulysses* his companions were by *Circe* a witch turned into swine, in which condition of being they were so well pleased, that they refused to be changed into men again: so much were they delighted with the habit and custome of beastly delights; the thing applies it self, and of this picture of these bewitched beasts let the Sodomites be the motto or word, who over swoln and ready to break with this sin of fleshly uncleanness, are by the Angel of God *struck blind*, and so, as for ought we read, they never recovered their sight again; and what is spoken of their bodily sight, may be as true of the sight in the soul, make *reason*, which by this sin more then any other, in all is darkned, in many for a time blinded, and in some irrecoverably lost.

And would this were the worst: for in the  
I 2  
bottom,

bottomes; the end of all, there lye the dregs which this sinner must drink down too; and these besides the many loathsome diseases and maladies of body, is the *worm in the conscience*, and everlasting destruction. For so saith the Apostle, *Their glory is their shame* (for present) *and their end is destruction*. In the soul of man this sin lyes as the Viper in the Damons belly, which cannot get forth but by the death of that which nourished it, and as Jordan that pleasant river, so the streams and rivers of our pleasures empty themselves at last into the *dead Sea*: and to speak plainly, I find no sin in holy writ more severely punished by God then this; For the Benjamites, ravishing but the Levites concubine, are slain at once, besides many more at other times, twenty five thousand valiant men; For this sin Sodome, the Garden of God for plenty, is turned into ashes: and to speak all at once, for this sin of surquedry and moist pleasure, the whole world with a punishment proportionable to their sin, is drowned with water.

Jud. 20.  
35.

Gen. 19.  
24.  
Gen. 6.

If any complain as though this punishment were too great, considering, 1 That this bubbles out of the bowells of mans nature more then *Idolatry, blasphemy, or the like*; 2 That it hurts not, nor is so much against our neighbour, as *murder, theft, false witness*; let them consider what *Joseph* answered his *Mistris* tempting him to lye with her, where he might have answered as you now do; It is a naturall sin, and it neither robbes, nor wounds, nor kills my Master; I but saith *Joseph*, *How can I do this and so sin against God*? against whom every sin is to be accounted greatest, because it is committed against him who is the greatest.

But for a more full answer to this and the like objections

objections of carnall men, consider these four texts of Scripture; and then see whether the conclusion out of them may not take away the dirt and satisfie the force of your objection.

1. S. Paul tells us that, *Our light affliction* 1 Cor. 4  
*which is but for a moment, worketh for us a more* 172  
*eternall weight of glory:* and this I dare say the carnall man well approves of, as good and just with God to do; why then from the rule of 173  
 contraries let him consider whether it be not as just with God for our light pleasures which are contrary to afflictions to bereave us of eternall glory.

2. Remember and consider in two or three Luk. 16:  
 instances the wayes of God, as in the rich man 19.  
 in the Gospel, where he is said to *fare sumptuously every day*: but what is the issue? that when the poor begger is carried by *Angels into Abrahams bosome*, that the rich man is found in hell crying for a cup of *cold water* to cool his tongue burning in everlasting flames of fire, and this with God is, and with man should be held just.

3. Look upon the *Prodigall*, who having wa- Luk. 15  
 sted his goods with riotous living must have lower sauce to his sweet meat, and therefore he must feed the *swine*, and glad if he might feed with them, as they did of the *bushes*; and who can deny this to be just both with God and man?

4. But for all consider that one place of S. Eph. 5. 5  
 Paul which will cleer and satisfie all, where he saith, *No unclean person hath any inheritance in the Kingdome of Christ or of God.* We read that God would not admit of any *unclean beast* for a sacrifice, though it were first washed and burnt with fire: nor that a *swine* should enter into the camp; and can we conceive that he will

admit of a beastly or swinish man into the place of purity? A cleanly man or woman will not suffer a dirty nasty clown, much less a beast or a swine to enter, and much less to stye himself in his adorned chamber; and then how can  
 2 Pet. 2. we think that God will suffer a man that walks  
 20. after the flesh in the lust of uncleanness, to enter and set up his abode and everlasting habitation in the throne of heaven? No no, saith S. Paul,  
 Eph. 5. let no man deceive you with vain words, of pleasing nature, naturall infirmity, company, custom, the opinion of Philosophers or practise of otherwise wise and great men: all these and the like the Apostle calls *vain words*, which may deceive us, but be assured, saith he, Notwithstanding all these, *no unclean person hath, or can have, any inheritance in the Kingdoms of Christ and of God.*

And yet after all this I shall not doubt to affirm, that as God hath graciously *baptized into man a living soul*, so he was and is as wonderfully pleased to afford him all good means for the preservation of his life: and I conceive no reasonable man will deny the use of honest delight, pleasure, and recreation both of soul and body to be numbred among these. *Provided* that these pleasures, delights, and recreations, be *lawfull* and of *good report*, and that they be used seasonably and with moderation, without which conditions sincerely observed, those pleasures and delights which are otherwise lawfull, yet and necessary, will become sinfull, and without the mercy of Christ our Redeemer and repentance by forsaking them, can be no less then damnable.

## CHAP. XXXIV.

*The love of women and of their beauty  
hath caused many evils, and  
therefore for themselves  
alone they are not to  
be loved.*

**T**He love of man to woman is naturally implanted, ever since God made her an help meet for man. For man could not take any comfort and content in beasts, either by speech or for procreation of children: but being that is bene of man's love, and flesh of his flesh, as Adam spake, Therefore, saith God, A man shall leave father and mother for her, and so saith S. Paul they shall be joyed or glowed together, and shall become one flesh: whereupon for a man to become a woman-hater, was among the heathens as to be called a Murther of nature, or an unnaturall piece of flesh.

And this love is inflamed and increased by the beauty, comely proportion of the body, and gracefull demeanour of the woman; which hath been and so proved as a letter of recompensation, and superscription of favour to man, and not only Christians but heathens have called this a divine gift, as arising from the most excellent temper of the soul, created and infused by God: and thereupon they conjecture the internal disposition of the soul from the outward beauty of the body, as judging Master David, Daniel,

*Daniel, Rachel, Judith, Esther*, all spoke in Scripture to be fair and godly, accordingly to be fitted for great achievements, or severall excellent uses.

And this holds oft times so true, that not only *Porris* feigned *Ganymede* the beautifull to be the cup-bearer and favorite of their great God *Jupiter*, but the heathens, as the *Lacedemonians*, held their great fights like those of the Greek *Olympians*, in defence of their greater esteemed beauties; and both Greece and Troy can speak much to this, which lost so much blood about the beauty of one loose *Helena*.

The Civillians have gone so farre in the esteem of this beauty, that they say if a man promise marriage to a fair woman, and she prove deformed before the contract, that he may forsake her as though she were not now the same woman, although only changed in countenance and complexion; and they add, that beauty with gracefull proportion and demeanor, in a poor man or woman, is portion and estate sufficient to couple them to the less handsome, though rich.

And this, with other private thoughts and considerations, hath taught women to amend that by filthy art which hath been denyed them by God, by Nature, and accordingly to bestow much care and cost in waters, plasters, and paintings, to cure, colour and daube over scurvy faces.

If you ask me how this comes to passe, that beauty hath gained such a powerfull working upon men and women: I confess I cannot readily say, whether this ariseth from some secret disposition in the soul, some temper in the brain or eyes, but certain it is that the man who

hath



hath the whole parts of a man, is delighted with the beauty and comely composure of any creature, but especially of a woman; though but pictured in lively colours, but then much more if her beauty and motion be living; for her gracefull moving her warbling tongue, and her sparkling eye, oft times gives heart, fire, and life to this beauty, but above all the eye.

Philosophers searching how the sight is made, whether by the sending forth light and spirits from the eye, or by taking the species and representations of the thing to be seen into the eye, they conclude that it is done both wayes: and so indeed in this case of beauty and love the eye is the *witch* and the thing *bewitched*; it is the inlet and outlet, the giver and taker of love upon beauties score. In one word, it is as dry wood to take fire, and in an other like fire to set the wood on burning.

Some have gone so far in the extolling of beauty as to call it the *image of God*, which is true of the souls beauty, but cannot be so of the beauty corporall, save only in a double reflexed sense.

But many, and these not of inferiour rank in the Church of Christ, have been of opinion that the words in Genesis, *The sons of God saw the Daughters of men that they were fair, and they took them wives of all that they chose*, were spoken of the *Angels* who fell by the sight of womans beauty, and hence they conclude how hard the resistance of this temptation is, and teach us the more strongly to stand and labour against it.

Now although we cannot say that by the *sons of God* in this text are understood the created spirits in heaven, but the sons of Seth, who serving

God are called his sons, and that these saw and married the *Daughters of men*, that is, of those who sprang from *Cain* and earthly ungodly men: yet this we may and do say, that if fight alone (for the text speaks no more) wrought so much and so strongly upon the *fears of God*, as to make such marriages, as soon after brought the deluge and drowning of the whole world: Then what may we conceive that talking, walking, conversing, dancing, touching and other dalliances with faire women may work with the combustible matter or touch-wood of fleshly man? my counsell is, resist the beginning, shut the door or the windowes; *for Death*, as the Prophet speaks, *enters in at the windows, the eyes*; and it hath been the complaint of thousands, *I had never found had I not seen*. Thus fell our first parents, and their whole race have tript, stumbled, and fallen in the like manner.

And to strengthen thy self against this temptation, consider that as under fair and sweet flowers you oft times have found a venomous creature, and under *gilded pills* a dram of poison, so under beauty there may be as much, which is more to be shunned and avoided, then to be desired and embraced.

For first consider that though as Poets feigned, fair *Narcissus*, and so women have fallen in love with their own beauty, which hath cost them dear, loss of modesty, reputation, honesty, life and soul, so it is of no worth or use to the possessor or to the beautifull, but is as a picture or *pageant* made and set only for the Spectator: so that if there be any reall good in it, we may speak of it as of that good, for which all creatures sensible and insensible were made, which

was (for others) and not for themselves.

But when both man and woman the possessor and beholder of this beauty, shall consider the frailty and sodain fading thereof, he may as well fall in love with a flower or a shadow, as with this; for as it is like a tulip, which is of no use, but only for sight, so is it oft times of as small continuance. So that we may speak of it, as the Psalmist doth of mans life, *in the morning* Ps. 90.  
*(about the age of sixteen or eighteen yeares)*  
*it is green,* about noon *(thirty yeares of age)* it begins to wither, but at night, *it or before fifty,* it is *cut down* and cast into the black smoaky *oven,* that some in pity, more in scorn, may say as of *Jezebel* dead, *Is this Jezebel,* or is this that 2 King. 9.  
 lately admired piece of beauty? so frail, so 37.  
 vain a thing is beauty, or a beautifull woman.

And not only is the beautifull woman fraile herein, but as weak and frall to that which is good, though strong and too strong, to that which is evill; For the eldest child of this fair mother (*beauty*) commonly is pride, which is as a skin blown up with self delight, and scorn of others, the two naturall brats or attendants of pride, as pride is of beauty.

And yet besides these fruits of beauty, there are others not a few like them; For beauty seldom begets the best housewives, but makes them gadders abroad; For of what other use is beauty but to shew it self, thereby either to inamour or inspire the beholders; or to gain some windy praise of their shadow of beauty? faire *Diana* will be gadding, and though she say it is to visit the *Daughters*, it is to intangle and to be taken by the men of the land.

Again we say, as by way of proverb or common

mon

mon speech, *fair and foolish*, (or ordinarily, not so wise as others) which proves natures equity, that if she denies beauty to the hard favoured, she makes her amends with wisdom, which she denyeth to the fair; But indeed the fair piece so much confides in her beauty, that she hath neither time, wit nor will, to study the beauty of the minde, which is judgement and discretion.

And for want of wit or judgement it often falls out with these fair snours, that if they have not what they long for or desire, they grow above others impatient and impetuous; *Rachel* must have children, *else she will dye*: *Herodias* will not be pleased, no not with half a kingdom, nor any thing can content her but the head of *John Baptist*: nor will our grandame *Eve* be quiet till she have the forbidden fruit, though it be purchast at no less rate then the death of mankind.

When *S. Peter* counsels men to honour women as the weaker vessels, some have thought that counsell fit in this case, to temper such proud lustfull women with good words and gentle usage, as the best remedy: and I remember that when Christ was plain with *S. Peter* saying, *Come behind me Satan*, though *Peter* counselled his Master to be good to himself, yet when *Zebedees* wife indiscreetly would require the precedency for her children above all the other Apostles, yet Christ mildly answers her, *You know not what you ask*: and gives her a reason for his refusall, adding, *it is not mine to give*; Fooles and children we see must be pleased or fooled with fair words, or else their haughty beauty will make them above others mad.

That these kind of women are inconstant,  
fickle,

sickle, and false; one day loving and another hating, like the *Chameleon* or the planet *Mercury*, which are of that colour or disposition as is the plant or planet with which they are in conjunction, is so ordinary a theme with Poets as other wise men, that they have compared women to *fortune* which is said to be constant and certain in nothing but levity, and inconstancy.

And if they be constant in any thing else, it is in coveting and ill getting, that they may as vainly spend it, as *S. James* saith, *on their lusts*: and they who would more exactly know in what kind these lusts are conversant, let them read the Prophet *Isaiah*, who in seven verses together tells us, and that in the first place of their necks (bare and) stretched forth, with the bravery of their tinkling ornaments about their feet, their canles, their round tires like the Moon, their chains, bracelets and mussers, the bonets, bead-bands, rings, changeable suits of apparell, the mantles, wimples, crisping pins, the glasses, fine linnen, hoods and wailes; and to these, as additionalls of our later pride *S. Peter* hath added the plaiting of the hair, wearing gold and rich apparell, and hence it comes that *S. Peter* speaks of their eyes full of adultery, as though all this cost and wast were to shew by their eyes what their hearts desires.

You may read that *Asa* destroyed the stately and rich temple of *Belphegor*, or *Priapus*, wherein were the most abominable uncleannesses used and not to be named by the most impudent and profligate men: yet this was built by women at their cost and charges, and so was that golden calfe (which the *Israelites* adored) made out of the ear-rings and Jewels of the women, which though they loved above all outward things of fortune,

Ch. 3. 16

1 Pet. 3.

2 Pet. 3.

1 Kings 7.

15.

2 Chro.

21.

Ezek. 16.  
33.

fortune, yet these they would part withall to please themselves in Idolatry, lust and vain delights; yea the Prophet tells us of women, who at their husbands costs give gifts to their lovers, and hire them that they may come in unto them.

Eccles.  
25. 19.  
1 King.  
17. 9.

I would I could truly say that oft-times in these womens hearts malice, envy, revenge, murder, were not lodged, though the face pretends and holds forth, as many an house, the sign of an Angel, or a fair maid: the wiseman said, *There is no wrath above that of a woman*, if she be an enemy, the Prophet found it so, who fled from *Jezebel* hazzarding death by famine, or wild beasts, rather then to fall under her implacable anger and merciless revenge; and no lesse did *John Baptist* see, when *Herodias* would rather refuse the half of *Herods* kingdome in *Judea* then not to be revenged on the head of *John Baptist*. So immortall is their enimities when they hate, as their affections are mortall and short lived where they love: *King Salomon* said that beauty in such a woman as this, *is like gold or pearl in a swines snout*, which defiles the gold and that which is precious, her beauty by her routing and wallowing in the stinking dungs of uncleannesse and filthy lusts.

Prov. 12

A Legend tells us of a young child taken and kept by an *Eremite* in the wilderness; at last when he grew to be a young man, he saw goodly fair women, and asked the *Eremite* what they were; who told the youth as to dissuade him from the love of them, that they were Devils: yet so it was that not long after the *Eremite* asked the young man what pleased him best of all that ever he had seen, who readily answered that those Devils which he rarely saw, delighted him

him most. That women known to be little better then Devils, or their Traps, have thus overtaken men is not to be denyed or doubted, and can any man conceive that the man who hath brains in his head, or an heart in his bosome, can be so mad or desirous of all grace and understanding as to set his love or affection on such a Saint-like Devill?

Which that they may not do, let me tell them, that as there hath been virtuous good women, such as *Sarah*, *Rebecca*, the widow of *Sarepta* and the old poor woman that cast in the mite to the treasury, *Mary Magdalen*, *Dorcas*, with many others in the new Testament, so there have been and are with us, Daughters of *Sarah*, as *S. Peter* calls them, and such as are not taken with the outward adorning, in plaiting hair, naked breasts and necks, gold and silken clothes, but in the inward dresse of a quiet and meek spirit, and these, these love in Gods name, but of the other beware, and as we say (look before you leap) for a woman, if good, deserves the love of all: If ill, of all creatures she is most dangerous and oft-times worse then the Devill.

The Devill did not, but the daughters of men did tempt the sons of God, so did *Dinah* the son of *Sichem*, *Delilah Samson*, *Bathsheba David*, and millions more have done the like; for the eyes of such women are like burning lamps or coales of fire to kindle, her breath as bellows to blow, her lips like lime-twigs to insnare, her hands as manacles or bands to hold fast, and her belly like hell.

What the world could not do to *Salomon* the wise, a woman did, and what the Devill could not by himself do to *Adam*, he did it by a woman. A Lady desiring a religious man to think  
on

Gen. 4. 7.

Prov. 21. 30.

Ecclus. 7. 28. 30.



on her in his prayers he flatly answered that he did not at all desire to think on her; for, saith he, if Christ would not that *Mary Magdalen* should touch him, because as himself speaks he was not yet ascended into heaven, then sure the thought of a woman to me frail man may prove a temptation to sin.

Reclus. 7  
26.

Reclus.  
28. 13.  
Reclus.  
42. 24.

Ch. 9. 8.

The wise Preacher saith, *I find a wicked woman to be more bitter then death*, and the wise man saith, *Give me any wickednesse but that of a woman*, and again, *Better is the wickednesse of a man then a courteous woman*, for saith he, as from the cloth comes the moth, so from a woman ariseth wickednesse, and hereupon he counsels man in the same place, Sit not in the midst of women, but rather turn away thine eye from a beautifull woman, for therewith love is kindled as by fire.

Job 31. 1

Ex. 14.  
20.

Prov. 31  
1.

Nof. 13.

The first part of this counsell was practised by *Joseph*, who when his Mistres cast her eye upon him saying, Lie with me, he cast his eye off her, and left his garment with her, in stead of himself: and the later part was the act of holy *Job*, who made a covenant with his eye that he would not look upon a maid: for the company and the sight of them are both dangerous. We read in the parable that the worldly men desired to be excused for not comming to Christs feast, but the man that was joyned to a woman makes no excuse but plainly and roundly saith, *I am wedded to a woman, therefore I cannot come.*

I shall end all in a word, favour and beauty are deceitfull, deceitful in the highest degree, and to the greatest losse both to the possessor and to the spectator, so that each may say of beauty as God doeth of *Israel*, *Destruction is from thy self*: first to thy self thy beauty being to thee as

*Samsons.*

Samsons or Absalons hair, halters to the owners; and no lesse to the beholders, then as Tamar to Amnon and Dinah to the Schemites.

CHAP. XXXV.

*The immoderate love of eating or drinking.*

**T**HIS Chapter leads us from the Chamber to the Close-stool, or from the beauty of women to the beastlineffe of men, who like beasts tied to the manger put their most delight in pampering the flesh, of which soul sin I shall need to speak no more: then what S. Paul hath said, *Their God is their belly, their glory is their shame, they are the enemies of the crosse of Christ, and their end is destruction,* in which words you may discover the nature, the fruit (as S. Paul elsewhere calls it) and the reward or end of this sin, where the nature of it is exprest when the Apostle saith, *their belly is their God,* and to this as the Heathens did, so do they sacrifice as to their God, which they onely worship, with whom their temple is their parlour, their altar is their table, the Priests are the cooks and butlers, their sacrifice the daintiest of meats, and the richest wines, and all these are offered up with incense oft-times, musick, dancing and the like, as in the sacrifice to the Calse God, to their God their belly.

And such as the sacrifice and the God is, such we shall find the effect and end of all to be, and these

Rom. 16.

Rom. 6. 21.

Exod. 23. 6.

Rom. 1.  
91.

these are such as S. Paul speaks of, *shame and destruction* for these gluttons and riotous persons glory in their feeding and feasting, as the heathens did in their sacrificing, but saith the Apostle, their glory is, wholly is, or is built and settled alone in shame; and in this shamefull act they become the enemies of Christs-crosse, which crosse is an enemy to this excesse, and their justly deserved end is *destruction*, which S. Paul could not rehearse but with weeping: and I must desire you to remember that whereas S. Paul is never found weeping in the setting down the quality, effects or end of any other sin, yet this alone as the most deplorable and most to be lamented of all sins he tells it even weeping.

And how could the blessed Apostle do lesse, considering that it besets a man and deprives him of that which makes him a man, and is called the *saddle of God*? It robs him of his spirituall reason; 2. It fills him full of diseases, and thereby deprives him of his health; 3. Often of his life, taking it away untimely or before that time to which with sobriety he might have continued it; 4. It robs him of that precious balme which might keep him alive when he is dead, it takes away his good name, making him as he lived to dye like a beast; 5. and which is the greatest theft or robbery of all, this sin robs him of his soul, which as he enjoyed not while he lived, so lesse shall he enjoy it when he is dead, for the weight and pressure of his means and drinks offered to his beastly God shall sink it down to hell.

I need not to prove the first, that excess in eating and drinking clouds and besets the brain and understandings for what the fume and stench

Stench of meats and wines doth to a parlour  
 which stands with open chinks and crevices  
 over a wine-cellar or kitchen, the like doth the  
 vapours arising from the stomach to the head,  
 and much more, seeing that the passages from the  
 stomach to the brain are more open and neerer  
 then those of the kitchen to any other place.  
 But I shall not need to illustrate that by similes,  
 which the holy writ doth most plainly prove,  
 for so the Prophet speaks, *wine rabs the heart of* Hosai. 4.  
11.  
*man;* and the Prophet *Jeremiab* having denoun-  
 ced a woe to the *drunkards*, or drinkers of more  
 then is sufficient, which are indeed drunkards;  
 he adds *they have no knowledge, or they are bereft* Jer. 51.  
13.  
*of that they had*, and in the same chapter, the  
 same Prophet calls this excessive drinking the  
*cup of trembling*, and such as makes the man lye  
 at the head of the streets as a bull (intangled)  
 in a net. The Apostle *S. Paul* saith he kept  
*under his body by temperance and abstinence*, from 1 Cor. 9.  
27.  
 excess in meats and drinks, *lest he become*, our  
 translation saith *a reprobate*, which word repro-  
 bate hath the like sense here, which it hath  
 in another of his Epistles where it is called a Rom. 2.  
28.  
*reprobate mind*, and by the words preceding he  
 means a mind void or bereft of knowledge.  
 You shall heare the wise man saying, *that he who*  
*eates and drinks moderately hath his wits* Ecclesi.  
31. 30.  
*with him*, from whence less cannot be conclu-  
 ded then he that doth the contrary, eating and  
 drinking immoderately, is out of or in time will  
 lose his wits; but the Prophet *Jeremiab* speaks Jer. 25.  
26.  
 it home and plain, *they shall drink and be mowed*  
*and be mad.*

Wine in former times in this as other no-  
 thern Countreyes, was sold only in Apothecaries  
 shops, and was drunk in small quantity to reco-  
 ver

ver health, but now being sold and drunk in large measures to the decay of our health and estate, I could wish that the Vintners tavern might stand next to the house of mad-men, that thereby the Drunkard might either reel or be carried to his cure; For not only Poets but Philosophers called Drunkenness no less then madness.

And such a madness it is that makes a man forget himself, in his two most desirable things, in his health and life, which two while he is in his wits he most highly esteems. Physitians not only declaim against excess in eating, and drinking, as an enemy to health, but profess and maintain, that a simple uncompounded or a spare diet, most conduceth to the mainrenance thereof. For that hear which will boyle or concoct a rabbit or pullet, will not do the like to beef, mutton, capon, pye, custard, and other compounded meats made by the sawcy Cook: but much of these must lye raw on the stomach, and the crudities corrupted and putrefied must necessarily turn to humours destructive to health; The wise man tells us that *sound sleep cometh of moderate eating, but watching, choler, paines in the belly are with an insatiate man*, and the same writer saith expressly, *Excess diminisheth health and makes wounds*, and if you will heare it rather in the Prophets words, *Drink and be drunk, and spue and rise no more.*

S. Paul knowing the manifold mischiefs arising from excess in meat and drink, useth a remedy which is worthily to be followed by all wise and good men, *I keep under*, or more properly as the word imports, *I make my body as my slave, and I bring it into subjection*; that is, as though by cudgelling, and beating my dog,

I make him lye down when I bid him, and run and go and do as I command him; which otherwise my body would not do, but as an over-fed colt or pampered jade, it would kick against the feeder, and cast down and trample upon the rider. The body we must remember is a good servant to the soul, thus kept under and brought into subjection, as *S. Paul* dealt with his body, but it is a most refractory and impetuous Master if by custome it get the dominion.

A wife, an host of an Inn or Tavern, and a Civet-cat have some resemblance in this, that the wife if over cockered and too full-fed is likely to fool or cuckold her husband; the host if you ever give him his asking, and not sometime find fault and rebuke him, will grow careless and use you ill; and the Cat unless beaten will yeeld no musk: the application is easie and obvious to any understanding, that the body will do the like, if over fed and not kept under.

And as it doth in the point of health, so of life it self, for this life depends necessarily on that health, a ship overladen with merchandise, or which hath taken in too much water, will soon sink; it fares alike with mans body; for as scavers and other diseases are generally cured by fasting; so they are increased and death followes upon fulness. It is storied of a kind of Viper that comes not forth of the womb but by eating out the damms belly: so that belly which seems to give the body life, often takes away life from the body. The wise man hath said it, *wine hath destroyed many*, and the Prophet likewise, *for thy drunkenness desolation and destruction are come upon thee*: and what they speak of drink is as true of meat excessively taken: So that as before I wished that the Vine-

ners

ners house should be placed next the house of mad men: so I hold it fit that the Cook should dwell betwixt the Apothecary and the Sexton, for he makes work for these, for as he kills and coffins the bodies of flesh and fish, so he endeavours to do as much for the guests that feed thereon. The wise mans counsell is worthy our

Prov. 23  
2, 1.

learning, and imitation. *If thou be a man given to thy appetite, put a knife to thy throat, and be not desirous of dainties, for they are deceitfull; and so deceitfull they are, that unless thou put thy knife to thy throat, as affrighting thy throat from swallowing too much, they will prove as a knife to cut thy throat and destroy thy life.*

1 Cor. 9.  
24.

And not it alone, but thy good name and honour; S. Paul comparing mans life to a race or fighting saith, *every man that striveth for the mastery and the crown, is temperate in all things, where as temperance gains, so excess loseth this crown.* S. Paul in the place before mentioned speaks it plainly, *their glory is in their shame.* See Nohb drunk and uncovered, Let drunk and lying with his daughters, and in them see the shame of this sin.

Phil. 4.  
28.

Eccles.  
31.

Eccl. 31.  
28.

Eccl. 31.  
28.

Eccl. 31.  
28.

And when you heare the rich Glutton in the Gospel say, *Soul eat, drink, take thy rest and be merry,* can you conceive it to be the speech of any but a beastlike man? and accordingly the Prophet comparing the earth to a drunkard, calls it *a field of beasts.* The wise man bids *eat as it becometh a man, and leave off for manners sake, and devour not lest thou offend,* and in the same chapter he addeth, *wine moderately drunk makes the heart glad; but immoderately taken makes bitterness of the mind, with brawling, quarrelling and rage.* S. Paul couples the drunkard and the rayler, and in another Epistle

the



the murderer and the drunkard: and King *Salomon* saith, *The Glutton and the drunkard shall come to poverty*; and after poverty, rayling, quarrelling, rage, and murder, what can follow less then shame and dishonour?

1 Cor. 13  
11.  
Gal. 5-13  
Prov. 23  
21

The old Testament mentions little more then bread in the feasts, so called, of the Patriarchs and Godly men: and as *Christ* never invited or entertained any with more then bread and fish, so he taught us to pray for all under bread: in all which feasts as we read nothing of costly and daynty sauces, so neither of pies, cars, second courses; and in all the Gospel we read but of one that fared sumptuously every day; and if we remember his end, I think we should not desire to inherit his glory.

Excess in meats and drinks robs us of our wit, health, life, good name, and would it could stay there and not deprive us of our joy in heaven, but we find that *Eve* lost paradise for an apple, that *Esau* sold his birth-right for pottage, and *Rachel* was content to part with her husband for mandrakes: the souls husband is *Christ*, his birth-right and paradise of joyes is heaven, and what mandrakes, pottage, and an apple, did to *Rachel*, *Esau*, and *Eve*, gluttony and drunkenness must and will do the like and more to the soul of man.

It is storied by three penmen of God, that when the Israelites had sat down to eat, drink and rose up to play, that God was sore displeased and angry with them, and had not *Moses* earnestly interceded, the Lord in his wrath had utterly destroyed them. Holy *Job* therefore, when the days of his childrens feasting were over, rose early and speedily sacrificed unto the Lord; for he said, *It may be my sons have*

Exo. 32  
Ps. 78.  
1 Cor. 10

Job 1. 21  
have

17. 11. 17. *have sinned, (in this their jollity and feasting,*  
 Jer. 25. *which is seldome without sin) the wise man*  
 15. *counsellis well, Let not the greediness of the belly,*  
 Rom. 13. *nor lust of the flesh take hold of me; and give*  
 33. *me not over to an impudent minde; an impudent*  
 Cor. 6. 10 *minde follows lust of the flesh, as the lust of*  
 17. 11. 17. *the flesh doth the greediness of the belly, but*  
 Jer. 25. *after these three follows the anger and wrath of*  
 15. *the Lord, for so the Prophets have termed the*  
 Rom. 13. *cup of wine the cup of the Lords fury, Let us*  
 33. *therefore walk honestly or decently, not in rioting*  
 Cor. 6. 10 *and drunkenness, saith S. Paul; nor be ye deceived,*  
 17. 11. 17. *saith he, for drunken (and riotous persons) shall*  
 Jer. 25. *not inherit the Kingdom of God.*  
 15. *What I have here spoken I desire may not*  
 Rom. 13. *be so taken, as that I speak against all great so-*  
 33. *lemn meetings or feasts; for as fasts, so feasts have*  
 Cor. 6. 10 *been for good ends and used under the Law.*  
 17. 11. 17. *There were three great publick feasts yearly*  
 Jer. 25. *to be observed by all Gods people, the Passover,*  
 15. *the feast of Tabernacles, and of Harvest. And*  
 Rom. 13. *these were appointed and commanded by God*  
 33. *himself; and besides these there were publick*  
 Cor. 6. 10 *feasts ordained by man, as that instituted by*  
 17. 11. 17. *Mordecai yearly to be kept, and that they should*  
 Jer. 25. *make them days of feasting and joy for the*  
 15. *deliverance of the Jews from their intended*  
 Rom. 13. *destruction, and such was that of the Dedication*  
 33. *the restoration or dedication of the Temple, in-*  
 Cor. 6. 10 *stituted by the Maccabees after the profana-*  
 17. 11. 17. *tion thereof by Antiochus Epiphanes, and was*  
 Jer. 25. *honoured by Christs presence as S. John wit-*  
 15. *nesseth.*  
 Rom. 13. *And besides these yet we read in holy writs*  
 33. *of Private feasts allowed and no way to be im-*  
 Cor. 6. 10 *proved, as that which Lot made to entertain*  
 17. 11. 17. *the Angels: that which Abraham made at the*  
 Jer. 25. *weaning*  
 15.

weaning his son *Isaac*, which *Joseph* made for Gen. 31  
& 42 his brethren though in a time of scarcity and famine, which *Samson* made as for a wedding feast, to which or the like Christ might allude in the parable of his wedding feast, and in the primitive Church we read of feasts at the tombs of martyrs which were yearly held to continue the memory of their persons, and for imitation of their vertues, and therefore neither these or any such like are simply to be reprov'd because feasts, without especiall precept in holy writ against them, yea we read that *Ahasuerus* the King made a feast for his Princes thereby to shew the glory and honor of his Majesty for 180 days, but no ill is reprov'd in this because none were compelled to drink but every one might take or refuse at his pleasure. Ester. 1:  
4. 8.

But as fasts have been instituted on ill grounds, and have been kept to as ill or worse ends, so have feasts had the like fate; of such fasts the Prophet speaks to the *Jews*, *Ye fast (saith he)* (and I would Christians had not imitated them herein) *to strife and debate (and not for peace) to exact and oppresse (and not to relieve and do justice) to smite and to shed blood (not to save and restore:)* and such was that fast practis'd by *Jezebel* where a fast was proclaimed, and solemnly though most hypocritically and abominably performed to colour false witness, robbery and murder, and such was that of the *Pharisees* mentioned by the Evangelist who fasted twice in the week, but most probably for a shew of holiness, or thereby to deceive and draw others into the like ways of error, hypocrisie and iniquity. Isa. 58. 4  
2 Kin. 24  
Lu. 12. 13.

And as fasts, so feasts have been alike instituted and practis'd, the Calfe-feast to eat, drink

*Exo. 32.* and play, *Balsazzars* feast to carouse in the sacred boulds, *Nabals* feast to be drunk, *Abstons* feast thereby to lye in wait to shed his brother *Ammons* bloud, and the feast of *Feroboam* to continue and hold the people in their begun rebellion against their lawfull King, such feasts as these may well be compared to those wherein the *Jews* blindly and most wickedly offered their sons and daughters to *Moloch* the idoll, indeed as the Psalmist rightly termeth him, to the devill.

And yet in these feasts of thanksgiving they would entitle God to be the authour of their Regicide and bloudshed, but hear what the Prophet speaks of these feasts and such feasters and thank-givers, where the prayers and sacrifices thus offered one Prophet calls the *dung* of their feasts, and for these dungy and stinking offerings, saith another Prophet in the perion of God, *I hate and despise your feast-days*, and therefore saith the Preacher, *It is better to go to the house of mourning then to the house of (such) feasting*, and therefore saith the Prophet *Joel*, *weepe drunkards and bozelaye drinkers of wine*, for the Lord hath spoken by the Prophet *Amos*, *I will turn your feasts into mourning and your songs, (of triumph and victory) into lamentation, and I will make it as the mourning for an only son, and the end thereof as a bitter day.*

## CHAP. XXXVI.

*The immoderate love of  
Apparell.*

**T**He clothing or apparelling the body hath three lawfull and justifiable uses or ends, 1. to cover the shame of our nakednesse; 2. to defend us from the weather; 3. to distinguish persons in their severall ranks and qualities.

And of this last there can be no doubt, considering that our Saviour tells us that *they who are gorgeously apparelled are in Kings houses*: and that *S. James* speaks that *the man in authority is in goodly apparell*, and the poor man in *vile rayment*: and that neither of these is spoken by way of reproof simply to either.

But what is said in an other case, is true here, what ever is more (then for these three uses) is of sin, 1. from the vanity of the mind, and such might that be in the rich man *clothed in purple and fine linen*, (who is not notified to be a person in place of authority:) 2. from pride, and such might that be in *Herod*, who makes an oration to the people *being arrayed in royall apparell*: 3. from lust, and such is the attire of the *barlots* so distinctly called by *Salomon*, and accordingly *Tamar* intending to insnare and intice *Judah* to lust, hath her dresse fitted for the purpose.

To these though men (as more effeminate then formerly) are become too subject, yet not so much as women, whose dispositions being more inconsistent and mutable then mens, so

they shew it in their apparell and dressings, who change oftner then the Moon, and are become like the spotted beast, the *Panther*, and as the *Chameleon* or *Serpent* which changeth according as her *mode* serves, of being pleased or displeased, or according to that colour or appearance which she last looked on: and this if it proceed not ever from lust and pride (which may be justly suspected in the most) yet undoubtedly it cannot proceed from lesse then a vain mind, that is, from a soul which is like a vessel empty of any good liquor, and therefore fills it self with windy matter, such as are fancy, humour, and delight in toyish garish, indeed in ridiculous habits and apparell.

Luk. 16.  
19.

And though the man in the Gospel be not in in this kind so much for the fashion (which is the folly of our times) as for the stuffe, yet it sounds no lesse then as a reproof or charge against him, that he beyond or besides his calling (though probably not besides his ability) wore purple and fine linen: but how conceive we then that Christ would have taxed him, had he dawbed his clothes with laces, strewed them with buttons, and points, or had hanged his linen out to be seen about his loins, or dragling it about his feet almost in the dirt, and could Christ have pronounced lesse of him, then that he had been a vain prodigall man, and such an one who probably as he had gained his money by fraud or oppression, so he robbed the poor of what was due to them out of this walk: remember what the Prophet speaks, in thy skirts (that is) in thy garments and rich apparell, it found the bloud of the poor innocents.

Jer. 2. 34

I could wish that we (except the *French*) were not by all nations laughed at and scorned,

as the apes of all other parts of the world; imitating what ever is most phantasticall, absurd and scornfull in them all. So that when the people of other countreys are for the most part portrayed in their ancient native habits, the *English* man is set forth naked with a peece of stufte in the one hand and a pair of sheers in the other as ever to be new shaping or fashioning his apparell.

I shall not need to speak more of womens vanity herein, then to use the words of *Salomon*, saying, *Vanity of vanities, vanity of vanities, all is vanity*; for who sees not women vailed like *Tamar*, when she purposed to intice *Judah*? or who sees them not wearing more spots on their faces then the *Panther* hath on his tail, wooing lustfull youth with their prostituted naked shoulders and out-thrust breasts? yea and as *S. Paul* saith, *on their uncomely parts, more abundant comelines, of laces and the like, are bestowed.* 1 Cor. 13. 23

But if to these you shall adde what the Prophet speaks, of their *stretched forth necks wanton eyes, their mincing as they walk, discovering their naked parts, the bravery of their ornaments, their networks and tires like the Moon, their chaines, bracalets, spangled dresses, the ornaments of the legs, the rings, ear-rings, changeable suits of apparell, the wimples, and the crispin pins, the glasses, fine linen, the hoods and the vailes*, can you then say lesse then with *Salomon*, *vanity of vanities, all is vanity*, or as *S. Paul* spake upon an other occasion, *their glory is their shame*, if such women were not already past all shame? Phil. 3. 18.

But many say, our estates will bear the expence of our apparell, and in it we spend nothing but our own. And to this I may answer, that the



fin lyes not so much in the expence of your money, (although part of this might and should rather have been given to the poor and needy) as in the excess of apparell. 2 But may you not as well say, I may play the Glutton and the Drunkard, for in them I spend but mine own, and my estate will bear it; yet gluttony and drunkenness you know are forbidden as sins. 3 But might not those Jews whose excess in apparell the Prophet Isaiah taxed, and the Christians which S. Paul and S. Peter reprehend, might not they have given the like answer as you do, and can you think that this could have stood for good; as though you may sin, so it be not at an others charge but your own?

And yet I have heard others say, May we not use those creatures as gold, silk, and the like which God hath given us? True, use them you may, for necessity and honest ornament, but not abuse them to excess and superfluity. 2 God gives us fire and iron, but not to burn or kill our selves or our neighbours and he gives us tongues, but to praise him, and not to blaspheme. 3 That God who gave us those creatures of wool, gold, silk, gave them not made into colours, laces, and such or such fashions, this is the wit and often the wicked inventions of men. 4 David when King Saul was slain, bids his subjects to weepe over Saul who covered them in scarlet, and put ornaments of gold on their apparell, but he bids them not cover and adorn themselves now their King was slain.

But you see that all or the most follow these fashions, and why not I? *all sin*, saith the Apostle; and will you thence infer, and why not I? *and the most go to bell*, so saith our Saviour, and will you then say, and why not I? Gods

Spirir

Spirit hath told us that we must not follow the multitude to do evill, for the evill of punishment will follow the evill act, and I verily beleve that Epidemicall or nationall sin in apparell, in part hath caused this nationall punishment of the sword, which as the sin growes while the sword devours; so the sword will devour till we destroy this sin.

2. For did we not promise to God in our baptism, to forsake not only the Devil but also the vain pompes and delights of the world? and is not the excess in apparell and dressing our bodies, to be reckoned among them?

3. But if you will be followers, why not to follow Sarah, and godly women whom S. Paul and S. Peter commend unto us, and to be imitated rather then to tread in the steps of Tamar the harlot, or the strumpet in the Proverbs?

Prov. 7.

4. Read and consider what Esther speaks, and did when she resorted to the Lord God to put up her prayers to him; and to receive his gracious answer; where you shall find that she did not then as our women now do, deck or trim her self as though she were going to the King or to allure him, but the text saith when she resorted unto the Lord, she put away her glorious apparell, and put on the garments of anguish and mourning, and instead of pretious ornaments, she covered her head with ashes (a sign of humiliation with the Jews) and she humbled (not prided or trimmed) her self greatly; and thus attired, the text saith she began to pray unto the Lord God, and toward the close of her prayer she saith. Thou knowest O Lord that I abhor the sign of my high estate or pride as a menstruous rag. And this was a woman whom God raised and used as an instrumentall means

Esther 4.

of the Jews deliverance, from their utter destruction intended them by that blood-sucking *Haman* the Agagite.

But may some say, If this be a sin, how comes it to pass that it is become so generall and common? this comes to pass, 1 because the sensitive part or soul in man hath got the mastery over his reasonable part. 2 Because we look not up, and set our affections on heaven as we ought, but we mind most the vanities below. 3 We living betwixt heaven and hell, draw most to that which is neerest us, which is not heaven but hell. 4 A strumpet told *Socrates* that she drew more after her, with her apparell and wantonness, then he did with his wise precepts and eloquence: to which *Socrates* as granting the thing and giving a reason for it, saith, Thou leadeest them down the hill, and the descent is easie to sin and hell, but I draw them up, and this is hard and therefore few follow me.

And a 5<sup>th</sup> reason is because we put the day of account and the evil day of death and judgement far from us: and this may be the cause why the younger sort are more addicted to this finfull vanity then the Elder, (although many old ones offend herein, as though they were younger) for when the Prophet threatens the *Isracelites* with speedy destruction, unless they repent, then they answer, *the days are prolonged, and the times are far off:* and such or worse (though Christians) *S. Peter* had to do with, who scoffingly said, *where is the promise of Christs comming to judgement? for all things continue as they were from the beginning.* But these the Prophet answers. Thus saith the Lord God, *There shall none of my words be prolonged any more:* and so *S. Peter* doth answer these, *Know that*

Heb. 12:  
27.

2 Pet. 3:  
4.

Y. 11:

that the day of the Lord will come as a thief in the night, therefore what manner of persons, saith he, ought ye to be in all holy conversation looking for, and hasting unto the coming of the day of God? V. 19.

And yet think not that all will be well with you till then, remember that when the Israelites had dedicated their jewels to the dressing up their calf god, that Aaron made them and so shewed them naked to their shame, and this God hath done to many in our days, and to our knowledge: and why fear we not the like may befall us? remember what follows that apparell, decking and trimming of the Israelites, in stead of sweets there shall be a stink, in stead of well-set hair baldness, and burning in stead of beauty. Exod. 32. 25.

But if all this seems but spoken in a parable, then hear God by his Prophet speaking plain and home. I will visit and punish all such (none excepted) as are clothed with strange apparell: and I think none can be so frontless, as to deny that our land yearly is full of new and strange apparell, and that worn mostly by such as the Prophet speaks of. They are idols not men or women, which are covered with gold and silver, for there is no breath of life in them, or there is not that life in the soul which God breathed into them, for they are, as Christ compared the Pharisees, like Sepulchres or coffins, which oftentimes have a rich herse-cloth or goodly ornaments set upon them: whereas within them (so in the gloriously apparelled bodies of these living men) there is little more then rottenness, diseases and filthyness. Zeph. 10. Hab. 2. 19. Mat. 23.

Notwithstanding all this the Preacher now may say as the others did. There is an evill and an error which I have seen, which proceedeth from Eccles. 10. 17. 3

the Riders: folly is set in great height, and I have  
 seen servants upon horses: that is, as Salomon ex-  
 presseth it in his Proverbs, Servants, (in roy-  
 all robes) ruling and reigning over Princes, while  
 the Princes (meanly attired) walk as servants  
 upon the earth. This the Preacher hath seen,  
 and he calls it both an error and an evill; and is  
 it not an error and an evill, to see trades-mens  
 wives decked and mincing like the women in  
 the Prophet *Isaiab*, and Ladies or gentle-  
 women in their apparell, to exceed *Queen*  
*Esther*? Lay the words to heart which the Lord  
 God hath spoken by his Prophet, and in anger  
 I will visit and punish all such as are clothed with  
 strange apparell.



## CHAP. XXXVII.

*Of Favourites to Princes and People,  
 and of Generals and Conque-  
 rors in war.*

**M**Any towering and ambitious Spirits have  
 made it the end of their study and en-  
 deavour to become the favourites of Princes,  
 or People in authority, or to be Generals and  
 Conquerors in war, that thereby they might  
 attain to power, honour, and wealth, though  
 the success hath seldome answered their expecta-  
 tions, but have been rewarded according to their  
 just merit, with dishonourable and shamefull  
 ends.

In

In holy writ we read but of two eminent favourites, *Joseph* in Egypt, and *Haman* in Persia; of whom we find that as the first came to that height by his piety to God, fidelity to the Prince, and an honest care for the publick, so he continued that place of trust, and honour to his dying day, which was for eighty years; and as his death was lamented generally by all, so he was as honorably interred: whereas *Haman*, through his power and greatness of favour growing proud, bloody and destructive, climbs the gallows which he had prepared for innocent *Mordakai*.

In the first time of the Roman Emperors, few were there of them but had their favourites, who they for the most part gained their places by ill means, and held them by worse, as by injustice, rapine and blood, so few of them but came to ends well suiting with their vile actions. *Selenus* favourite to *Tiberius*, declared by that Emperor his colleague and companion of his labours; yet at length the day came, wherein the rising Sun saw him the second in the Empire, and before his setting dragd by a hook through the streets of Rome, and thrown from the *Gemonies* into *Tiber*, his only child ravishd by the hangman and killd, his adored *staves* made vessels for the basest use, his friendship esteemed an honour and a crime, and his fortune both a blessing and a curse. *Narcissus* the favourite of *Claudius* slain at the instance of *Agrippina*, *Tigellus* favourite to *Nero*, *Aspersion* to *Flavianus*, and *Clement* to *Commodus*: each had their sumefull and ignominious ends.

The corollary from this consideration of favourites, shall be that of King David, Put not your

Ps. 146. 3  
Ps. 118. 9  
9.  
your trust in Princes, (no ) nor in the son of man,  
for it is better, saith he, to trust in the Lord, then to  
put any confidence in man, or in Princes: and a  
reason of this again he gives when he saith, be  
Ps. 107. 40.  
Ps. 76. 12  
Ps. 148. 3  
proverbially contempt upon Princes, yea more, He  
cutteth off the spirits of Princes: and will bind  
their Kings with chaines: and their nobles with  
fettlers of iron: to execute upon them judge-  
ment.

And whether Generalls and Conquerours have proved more happy then favorites, see in *Abner* Generall to King *Saul*, *Amasa* to *Abstalom*, and *Joab* to King *David*, of which three not one came to his end in peace, but had their blood of war shed in the time of peace. Might I not adde to these in holy writ the ends of *Achimelech* and *Olophernes*, the former of which was brained by a stone cast on him by a certain unknown woman, and the latter had his head cut off by a widow. So like is victory and conquest to a game at cards, where that which is now turned trumpe, is at the next dealing cast to the lowest of all, or is discarded as of no use. Generalls and Conquerours remember this, when that aire which should be above is thrust into the earth, it casts the earth into a quaking and trembling ague, but when earthly vapours ascend into the place of the aire above it begets some fiery meteor or a combustion.

It is fabled that when *Perseus* went out to fight with *Medusa*, his cause being just, and hers wicked, each of the Gods assisted and furnished him with armes and weapons, whereby he became the conqueror and cut off the witches head: the fable will moralise it self into that which the blessed virgin *Mary* said, *he hath put down the mighty, the unjustly mighty, from their seats.* So

So



So that if we look for successe in war we must be sure not to enterprise it without these four requisits or conditions ; 1. that the cause be sincerely just ; 2. that the means be honest and lawfull ; 3. that the end be purely good ; 4. that the authority of the war be rightly vested in him to whom God either immediatly and extraordinarily hath given the sword ; as he did to the Kings of the Jews, or ordinarily & mediately by the laws of man, in other states ; and if either of these be wanting it is not victory though ye overcome, but treachery ; nor conquest, but tyranny.

And therefore they who have used it, may deservedly expect the fate of those in *Israel* who by unjust conquest gained the crown, the stories at large exprest in the Book of Kings, I shall abbreviate.

Politique *Jeroboam* who by rebellion robbed *Rehoboam* the King, of ten tribes, and made himself King of *Israel*, had his debauched son *Nadab* rooted out with all his house by *Bascha* ; this mans son *Elah* with all that family was made away by *Zimri*, this *Zimri* was burnt by *Omri*, *Abab Omri*s son hath his blood sucked by dogs, *Abaziah* son to *Abab* dies by a fall, *Jezebam* his brother succeeds him, but was slain by *Jehu*, who makes an end of all *Ababs* line ; *Jehu* imitates *Jeroboam*, as his son *Joash* imitates his father, *Shallum* makes an end of *Jehu*s race. This *Shallum* is taken off by *Menabem*, *Pekaiab* the son of *Menabem* is oured by *Pekab*, and this *Pekab* is slain by *Hishai*, who with the ten tribes is carried captive by *Shalmaneser* of *Assyria*, which ten tribes never recovered the dispersion but were thought to have peopled *Tartary* and the west Indies.

Almost

Almost each of these usurpers, as he gained the Crown by the sword and slaughter, so had each of them the Crown snatcht from his head, and his life taken away by the sword; yea and *Jehu* though he were appointed to be King by God, yet because he ambitiously and bloudily invaded *Ahabs* Crown, shall find as the Prophet speaks the blood of *Jezebel* to be avenged on the house of *Jehu*.

Who sees not in these passages the justice and revengefull hand of God on such enterprises, though he suffered them so long to continue, yet at last he recompenseth his long abused patience with the severity of his judgments pointing out by the stroke the concealed crime, so that we may truly say with the Prophet, *The Lord is known by the judgment which he executeth, the wicked is snared in the work of his own hands,* the prosperity of begun rebellion incouraging their trembling hearts to proceed; and the crowning success exciting others to imitate that treason to the teachers destruction, so that each may say, verely there is a God that judgeth.

The kingdom and people of *Judah* are likewise captived and carried away to *Babylon*, and the temple of *Jerusalem* destroyed by *Nebuchadnezzar*, but as God by his Prophets foretold, after 70 years the people are brought back from *Babylon* to *Jerusalem*, and the temple is reedified, dedicated, and the Passover solemnized and in this who sees not Gods mercy to his people, who served and called upon him, although for their great sins they long suffered under their enemies? All which considered there remains little more for us then to beleive the Scriptures to trust in the living God, to possess our souls in patience, to acknowledge, that for our sins

we

we have deserved much more, and to call upon him in prayer for a timely deliverance.

Remember but as yesterday *Tamasso Anello*, the fisherman of *Naples*, who for the ease and relief of the peoples heavy taxes, was able on a sudden to raise an Army great enough to subdue all the power of the King, yet at last failing to perform what he engaged them for, he himself is as suddenly slain by the people as he rose in their defence.

But to close all in one, remember that *Andronicus* who had formerly taken an oath to be true and faithfull to his Liege Lord the Emperor of *Constantinople*, yet after under colour of religion and pretence of freeing the people from the male-administration of the Emperor, through his fair but false words and oaths, soon gains so many of the people unto him that he as suddenly vanquished the forces of the Emperor, whom he caused by the help of a most ungodly Councell to be sentenced to a most unjust and ignominious death: which done he imprisons, drives away or breaks all that favoured the Emperor or his cause, were they otherwise never so good or well deserving, but when the people saw themselves thus abused, and that their taxes and miseries were doubled upon them by their pretended redeemer and saviour, him they fall upon and having overcome him both at sea and land, they make him fast in chains and fetters and first torturing him with their tongues, calling him Dog of uncleannesse, Goat of lust, Tygre of cruelty, Religious Ape, and envious Basiliske, they first cut off his right hand and pull out one of his eyes, they set him on a lean poor Mule with his face turned to the tail thereof, and carying him through the streets and market places,

places, men and women strove how to exceed each other in casting stones, dirt and dung of men and beasts in his face, who after all being hanged up in the theatre by the heels with his head down-ward, some cut off his privities, others flased off his buttocks, and other fleshy parts, and thus half tortured and half sterved to death he voided out his ambitious bloody irreligious soul, after which the remaining parts of his carbonadoed and loathsome carcasse were thrown into a stinking vault there to lie and rot as the body of some wild and noysome beast, after he had tyrannously reigned two years. And such ends may all such Conquerors have, and let all those that think on him be wise in time, and neither to put their trust in Princes nor in the sons of men, but in the Lord, that preserveth all them that love him, but all the wicked he will utterly destroy.

Ps. 146. 2  
Ps. 145.  
20.

## CHAP. XXXVIII.

*Of the mutuall love, duty, and happinessse of the married couple.*

**T**O the discovery whereof I shall first tell you what marriage is; 1. According to the name; 2. To the nature of it; 3. The causes necessarily required to the making such a marriage; 4. The previous considerations, and the usuall consequents of marriage. 5. The duties necessarily and justly required of the wife; 6. Of the husband. 7. From all which fully per-

performed and accomplisht, will arise such holy fruits and happy benefits, that may fully and rightly pronounce, that mariage, both before God and man, to be truly honourable. 8. And therefore capable of a benediction, corporall, and spirituall, temporall and eternall.

Some say, our English word Mariage comes from the Latine *Maritus*, which signifieth an husband, otherwise, most of our Latine words come from the womans side, as *Matrimonium* from *matrona*, a matron, or from *mater* a mother, as *Eve* so called, because she was to be the mother of all; and *Nuptia* from *nubo*, which is properly spoken of the female to be married, as *ducere* is for the man to lead, and *nubo* is to be veiled, and so *Rebecca* when she first appeared to *Isaac* she put on her veile, as a sign of her modesty, and as a note and testimony of subjection.

Gen. 24.  
65.

And, to passe from the name to the nature of mariage, I hold mariage to be a lawfull and free conjunction of a man and woman in the Lord: for the propagation of children, the avoiding of fornication, the mutuall comfort of each other, and all to the glory of God: wherein the materiall cause is, *man* and *woman*, the formall, the lawfull *conjunction* of them, the *efficient*, the consent of the persons in the Lord, and the *finall*, as is before exprest.

Where note that as mariage must be of man and woman; so it must not be of a man to women, or, of a woman to men, but of one man to one woman, as at first it was betwixt *Adam* and *Eve*, so that if *Polygamie* were at any time permitted or indulged, yet never was it authorised by the institution, or word of God, as to be practised; for it is said, both in the old Testa-  
ment;

ment; that two, not more then two, shall be one flesh.

Anciently, and among the *Jews*, they gave money for their wives: and we did retain with us a small resemblance of the like at the time of marriage in laying on the book, or giving money to the wife, though this was not as to buy her at a price, which were beastly, and slavish; but to endow her (as in our *Leiturgie* is well expressed) *with all our worldly goods*: but the best marriage is, when God brings the woman and gives her: and when *Adam* freely takes her, not as a thing obruded or forced upon him, but freely: saying, *this is now flesh of my flesh*, then she is called a wife, and when God is not the Contractor to espouse, the *Father* to give, and the *Priest* to marry them, either immediately by himself, as in *Paradise*: or mediately by his lawfull Ministers, I cannot say, or promise that the marriage is rightly performed, or that it shall well prosper.

Gen. 2.  
22. 24.

Marriage then being a holy conjunction of man and woman in the Lord, and this to hold for life; concerns it not each, as we say in our proverb, to look before we leap, whether the ground we are to light upon, be firm, and good, or a quackmire, and our ruine? Our most blessed Lord, by a parable, hath taught us, that no wise Commander will enter into a war, before he well hath weighed, and considered with whom he is to encounter, and what his strengths are; for as we say of war, that a Generall can offend but once, (if for want of providence and foresight he lose the day,) so much more may it be said of marriage, then that of war, for if a Generall hath lost the day, and be imprisoned, yet there may be an exchange for his person, and  
some

some remedy for his losse: but in the miscarriage of marriage, there is no relief but death. For it is a conjunction till death depart one party or the other, and this when the Apostles of Christ heard their Lord to preach and forewarn, they concluded if the case be such, said they, *Then it is not good to touch a woman,* (that is) not to be married. Mat 9.  
10.

Some *Philosophers* treating of marriage, said, that he that would have a year of content and pleasant life, let him marry; but he that would wish to have two such years, let him not marry: intimating, as some other Greeks said, that the married couple had but two merry days, the one in the bed-chamber, the other in the chamber of the grave, or the one, at the first of marriage which we call hony-moon, and the other at the buriall, so that with them married and married should differ but in a letter, and that as the aspirate *b*, taken from *Sarah*, should be added to *Abraham*: and that she should be *Sara*, but he with the aspirate to be *Abraham*.

Now though in the great pile, or masse of women, there be many *Sarabs*, *Rebeccas*, *Abigail*s, *widowes of Sarepta*, and *Maries*; yet there being as many, or, I fear, many more *Eves*, *Deilabs*, *Fexebels*, and *Johs* wives, is there not cause, that a great care, and consideration should be had, to make choice of that woman, with whom we would be yoked, or joyned in that estate of matrimony till death us depart?

Now the four especiall, and usuall promoters, or workers of marriage are; 1. *Beauty*; 2. *Wealth*; 3. *Honour*; 4. *Goodness* or *virtue*: of which the first three moderately desired are good requiries, for the better keeping up the superstructure in this building: but the most necessary basis

and



and foundation (without which mariage can neither please God, nor benefit man) is grace, and goodnesse.

And of these four promotors in mariage the 1. Beauty (for the most part) works upon the carnall man, the 2. wealth on the worldly, the 3. honour on the proud, the 4. grace and virtue moves the desire, and works the assent in the heavenly minded, and spirituall man; *virtue* I say and not *beauty*: for first consider what beauty is in its nature and being, 2. what it is in power; and then say, whether beauty rather then goodnesse, should make the match. Now beauty, as to its first being, whether in man or woman, is a delightfull object of the eye, appearing from the colour and figure of the body; which colour is as a fair blush well mixed with white and red, clearly glimmering through a tender skin, and arising from an equall temper of the humours, but especially of the blood well tempered; and the figure is, that comely proportion of all the limmes, and members in themselves, and with the rest of the parts each to other; so that, neither are too long, nor too short, nor too big nor too little: but that all, and each holds an equall symmetrie, which makes the parts, and members seem goodly: and now though this beauty (in colour and figure) may be accounted among the common gifts of God, and therefore it may serve as often it doeth, for a letter of commendation, and a superscription of favour, as being the signe of a well tempered soul, and therefore it never satiates the eye of the beholder, yet oftentimes like a tyrant, it is not long-lived, but short of continuance; for if it be blasted with sicknesse, or buffered by Satan, it is soon withered like your fairest.

fairest flowers. And yet oft-times beauty is not only deceitfull like a *painted Sepulcher*, or the apples of *Sodom*, which have only a faire superficies (yet dust or rottenness within) but it is often dangerous, both to the Spectator, (becomming an infectious *Basilisk*) and to the owner, as a *gilded poyson*. For in many, it is little more then a skin puffed up, with a proud love of it selfe, and a base envy or contempt of others.

And yet these beauties, as coloured flies, or well skinned beasts, are most run and hunted after, though it prove to the ruin of the hunter, as in *Samson*, and the Son of *Shechem*: and to the hunted as *Dinah*, *Lucrece*, and others. For as boyes love to be running after coloured flies, to play with them to their destruction: so such coloured flies delight to be flying abroad to play in the Sun, or with a burning light. *Dinah* may serve for a motto of this embleme, and *David* for the word of that. Beauty is, and hath been both a straggler, and a tempter to the destruction of others: and a restless peece desirous to be tempted, though it prove to its own ruin. And besides all this, you shall find fair *Rachel* to sell her husband for *mandrakes*: which such women, oft-times love as well as their husbands. Be therefore if you please a well wither to beauty; but the lover, and wooer only of grace and virtue, without which beauty in an ill woman is like a ring of gold in a swines snout, and therefore of it selfe not to be desired.

Neither is *honour*, to be loved whither traduced by descent, or conferred by the favour of the Prince, for though these as branches of choice roots, are left to be grafted on, and likeliest to bring forth

forth the finest fruit; yet even these by time, or taint are often so corrupted, that they become as blood in an ill dieted, or surfeited bodie, which is good for nothing but the sewer; yea, and take honour at the best, yet what is it more, then a splended phantasme? or airy opinion floating, or warbling in the brain of the standers by? who one day reverenceth the honourable person as a thing sacred, while the next day perhaps he scorns it as prophane, yea and by a vote to be utterly cast away as a thing both useless and dangerous.

And though *money* and *lands* have a more elementary stuff, and substance, then either beauty, or honour; and are so far worthily called goods, as being instruments to work, and do good; yet neither are they in themselves good, no nor so well able to make or denominate the possessor good, as either honour or beauty. I find not among all the marriages, whereof we read in the book of God, that any of them were made for wealth, and for this and many other reasons, I cannot but condemn the too too common senseless guise of our times, which sends lands or moneys to be, or as it were, the chief Orators or contractors of marriage; or as though the ironical words of the Poet were now verified (*Quarrenda pecunia primum, virtus post nummos*) be he or she rich it is that we most look after, and let grace, wisdom, and other beauties of the soul or body serve but as lackies, which we much regard not, whereas these are not to be used as contractors of marriage, they being at their best, but earthly, uncertain, deceitfull, or dangerous; and such, as of which one may say, when marriage is made for these winged creatures, that as these take wing

wing and fly out of the door, so love that was endeared for them, will soon creep out at the window.

Marry not then for these, nor marry with one that is unequall to thy self. An ox and a sheep, a lion and a calf will hardly yoke or draw together; choose a wife according to thy self said *Plutarch*, and *Pittacus* the like, marry one of thy own quality, for (ἰσότης, φιλοσύνη) equality it is, that begets love: and love to continue and grow, is best planted with the like roots or branches. Where I would not be understood, that the man or woman exceeding the other in wealth, birth, or the like, is ever to be accounted above the other, that hath not the same in the like measure. But as the soul is to be preferred before wealth, &c. so the extraordinary endowments thereof, make the persons so qualified, superior to those that exceed in wealth, honour, or power.

For close, wouldst thou man have a good wife? or thou wife have a good husband? know that as at the first marriage, nearness of flesh begat affection in the soul, (for *Adam* seeing *Eve* to be flesh of his flesh called her wife) so since that, the affection in the soul hath begot the nearness in the flesh. For first they affected, and then they are made one flesh. So that all things considered as premised, I would not wish the man to marry that woman that is confident of her wit, beauty, or birth: nor the woman to match with him, that presumes on his wisdom, honour, or power: for where these are overvalued in either man or woman, each is apt to undervalue the other to contempt, or discontent.

In a word, the durable contract in marriage is, the harmonious consent of soul, man-  
ners,

Gen. 2.  
Gen. 3.

pers, and love: and this will make and continue the marriage happy, always provided that as in purchasing land, or lending your money, you look well to get good security, and the best is the honesty of the person with whom we deal, and good sureties that will see all performed: as it is agreed.

Now the first part of this security in marriage is, the grace and virtue of the espoused man, or woman, of which the wise *Salomon* speaks, *He that findeth a good wife findeth a good thing*, which good thing is her inward goodness, and this, as in the words following, *is the favour of the Lord*. And of all the virtues in a woman most to be desired, *prudence* and *discretion* are the chief: for this will keepe her chaste and modest, this will teach her reverence to her husband, and to give every one their due, both within and without doores. And this *prudence* saith the wise man here, *is the gift of the Lord*. therefore let the wise sell all, as the Merchant in the Gospel to purchase this *pearle*. For, without this jewell, wealth, beauty, and such like are (*as I before cited*) but as a ring of gold in a Swines snout.

The other part of the security, for a good wife or husband, rests on the Surety, and this is he, that is the only best match-maker, *God the Lord*. Therefore be sure, before, and at the consummating the marriage, to invite and get *Christ*, as he was at *Cana*, to the wedding, and then be as sure, that if all the vessels be filled up to the brimme with water, which in Scripture signifies *affliction* and *sorrow*, yet this guest *Christ* will miraculously turn them all into wine, that makes the heart merry; which is consolation.

Which

Prov. 18.

22.

Prov. 19.

24.

Which great change is instrumentally wrought by that great *Mystery*, as S. Paul calls it, where the conjunction is such, that tis said the man shall be joyned, the Greek is (as much as) he shall be *glued* to her, so that they two shall be, as it were made into, or be but one flesh. and this is a great mystery or secret, that as Christ and his Church: so man and his wife shall of two be made one.

The *Philosophers* went further in their expressions when they said, man and wife are not only one flesh, so that each hath power over the others body: but that they are but as one *soul*, and but one fortune common to them both, one fortune in good and bad, insomuch that the Civill law holds that, if the husband prove bankrupt, and be cast into prison, the wife may be sold, if she be worth it, to pay and release her husband: and as it was in the primitive Christian Church, so here especially between husband and wife, all things are to be common; and this is partly signified on the mans part, who is the chief proprietor, when in our *lexorie*, the husband tells her *with all my worldly goods I thee endow*; where we must note that, although the Apostle and our Church speake it only of the man, that he shall be so joyned to the woman, and he shall endow her with all, yet this is as truly, and more necessarily intended to be true of the woman; who is, as it were, a subject to her Lord her husband. But expressly charged on the husband, to take away all scruple from *Jew* and *Gentile*, who gave themselves a greater liberty, and indulgence herein then Christ doth.

But yet the greatest spirituall *mystery* in this marriage is, that between the man and his wife

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who

Act. 3.  
Eph. 4.  
W. 10. 15  
26.

who shall be but one *soul*: (that is) though two in substance to animate two bodies, yet but one in affection and desire; or but one to desire and dislike, to will, and to nill the same things; so that, what the Holy Ghost spoke and made good of the Apostles, *that they were of one minde*: and what the Apostle commands Christians, *to be kindly affectionate one to the other in love*, and to rejoyce and weepe together, and to be of one minde each to other, this and more, if more can be, is here required in this conjunction, and mutuall love betwixt man and wife: and this completes the great mystery spoken of S. Paul in marriage, which mystery, though it held good, and true from the beginning of the creation in the law and gospel, and so is to continue, as long as there shall be man and wife on earth; yet, as at the beginning that Envious one (so he is called in the Gospel) the Devil seduced our firsts parents; so (soon after the Sun-shine of the Gospel, and to this day afresh) he works both on man and wife, infusing into them foul and dangerous doctrines, which S. Paul therefore called *doctrines of Devils*.

Act. 16.

For in the Apostles times he taught *Simon Magus*, and in and by him he taught all *Simon* scholars (therefore called *Simonians*) that women may be used promiscuously, and without difference, or respect had to Gods precept relating to man and wife: after which *Elkby* sect succeeded the *Saturinians* (followers of *Saturin*) who profest and practised the like: then followed the *Nicolaists*, who used each other wife in commune: then came the *Gnosticks*, living among, and glanced at by the Apostles: after these the *Adamites*, who both male and female



female read, prayed, and administered the Sacraments all naked. Soon after the Apostolicks, called by themselves *Eucratites*, or *Abstinentes*, who admitted none into their assemblies who had wives. After these, were the *Manichees*, called also *Catharists*, the *Encratians*, *Priscillianists*, *Jovinianists* and the *Paternians*, who, holding that the lower parts of man and woman were made by the Devil, indulged to themselves all licence of uncleanness in those parts. These and some more, though professors of Christ, grossly and filthily erred either in the prohibition of marriage, or in the allowance of a beastly usage or gross communky of women, wives, or single persons; insomuch that I cannot say, that there have been so many severall sects or heresies since the Apostles times, erring so grossly about any one subject, as these named about marriage, and fleshliness, such and so great a power the Devil hath over man, tempting him in his weakest, and most sensuall part of the flesh: which in the most, is so predominant that some Divines think, that this was that which S. Paul meant by the thorn in the flesh: and for that cause he bewayled his estate in those words, *wretched man that I am, who shall deliver me from this body of sin, or sin* (say some) in the body. 2 Cor. 12. 7.

About the year 1533 arose in Germany one *John Bebold*, better known by the name of *John of Leyden*, a tayler, but a pestilent Anabaptist; who bewitched the people by his false visions, dreams, and prophecies to follow him. He taught, and caused the Ministers publikely and commonly to preach it, that a man is not bound to one wife, but that he may have as many as he desired; and he swore by the holy Bible, that this

doctrin was revealed to him from heaven. He and his disciples being asked how they could defend so foul and gross a tenet? answered,  
 1 That Christians must give up what they loved best, which women held to be their bodies.  
 2 That for Christs sake they are to undergoe any infamy.  
 3 That Publicans and harlots shall enter into the kingdome of heaven.  
 4 Which was the opinion and argument of the *Carpocratian* hereticks, that as all Christians should be as one spirit: so they ought to be as one body each to other. And this lying with others besides their wives, to colour the sin, they called spirituall mariages, as though there could be any thing spirituall, in this so foul corporall beastlinels.

The ground of these most wicked doctrines, in many of these recited hereticks was, and is, that most wicked tenet (now defended by the *Antinomians*, and *Adamicall Ranters*, so called of our times, viz.) Be, or beleev in Christ, and sin if you can: for being and beleaving in Christ justifieth; and so, or against the Just there is no law. I might tell you, that such doctrines and such doings cannot be the fruits of faith, or justification, and therefore they neither rightly beleaving, nor being truly justified are condemned by the sentence of Gods word, which saith; *thou shalt not commit adultery*, and *no unclean person shall inherite the Kingdome of heaven*. But *recitare* (as S. Hierom: speaks) *est confutare*, to rehearse these damnable doctrines, is to condemn them, in the judgement of all good Christians.

I leave them therefore, and shall touch upon the duties of man and wife each to other, and in this, I shall follow the Apostles S. Paul and

and S. Peters method, who both begin with the duties of wives, as though these should provoke the husband to his, or as though the wife could not so justly expect the husbands duty (which is love) unless she first performe hers which is subjection. And I find the Apostles insisting, urging and inculcating this lesson, *wives obey, wives reverence, wives fear, wives submit, and wives be subject to your husbands*. Yea, it was Gods sentence from the beginning, and given to all women even to the greatest and to the best, *Thy desire shall be subject to thy husband, and he shall rule over thee*. And where God commands, there should be no dispute, but simple obedience. And yet God, considering womans backwardness to this duty, is content to subject his command to reason, and therefore, by his Apostle S. Paul, he gives one reason for this subjection of the wife when he saith, *Adam was not deceived but the woman, and therefore fit it is, she should be subject to the guidance of her head the wiser; a second reason may be collected from S. Paul, that the man was not made for the woman, but the woman was made for the man, and for this cause the woman ought to be covered, which was a sign of subjection*.

A third reason is given by the same Apostle Ephes. 5. where having given the precept, *wives submit your selves to your own husbands as unto the Lord*, for saith he *the husband is the head of the wife, even as Christ is the head of the Church*. S. Paul commands wives not only to submit, and be subject, but he saith the wife must reverence; the word *phobou* as there implies a reverence proceeding from fear, yet no servile base fear, but a loving, or a fear to give him offence

offence, because she loves him, as she is com-  
 manded. And this kind of reverence, fear, or  
 subjection arising from, and coupled with the  
 mutuall love of the husband to the wife, and  
 the wife to the husband, makes it such a sub-  
 jection, as *S. Paul* speaks of though in another  
 case, when he saith, *where that the Spirit of the*  
*Lord is, I say where love in the Lord is, there*  
*is Liberty.* And such as *Christ* speaks when he  
 saith, *my yoke, I may say the wives yoke thus*  
*fashioned is easie, and the burden she beares, by*  
*such her subjection, is light; for love makes*  
*all easie and light.*

And yet that wives may not grumble, or dis-  
 pute against their subjection, as too unjust,  
 servile, or hard, let them know that their subjec-  
 tion to their husbands is but as to the Lord, which  
 is, as to the Lord, means not that the wife  
 must be a subject to her husband as to the Lord  
 God, but it teacheth, that she is to be subject  
 to her husband, according to the Lords com-  
 mand, or according to, and so far as the hus-  
 band shall command agreeable to, and not re-  
 pugnant to the word, and will of the Lord.  
 For if the husband usurpe a power, or command  
 contrary to the Lords word, the wives answer  
 and obedience is that of *S. Peter*, *we*  
*ought to obey God rather than men.* And a sub-  
 jection to the husband, if such as God com-  
 mands, or such as is suitable to the will of  
 the Lord, should be willingly entertained, and  
 embraced by every good woman, who desires to  
 be a wife; and yet to make this subjection  
 more readily to be embraced, let the wives know,  
 that the words which the Apostles use, when  
 they call for this submission or subjection in  
 wives, signifies to be under their husbands will  
 and

and power, according to just and comely order; and not simply to the husbands unlawfull, or unlimited will; which orderly subjection of the wife, according to order, is that Politicall or Oeconomicall disposure, by which the wife, according to Gods ordinance and appointment is to be inferior, or under her husband, so that he, as the head, is to rule, and she as the body is to obey her husband.

And, that wives erre not, or come not short in the performance of this duty, the Apostle hath been very carefull to set down the qualifications, and necessary concomitants of this subjection, when he bids the *woman submit*, which teacheth her it should be spontaneous and voluntary: and not a forced subjection. 2. That it must not be a carnall worldly, but an holy submission, for, as to, or as in the Lord. 3. It must not be a partiall lame subjection in some things which the wife likes, and not in others which pleaseth her not; but it must be perfect and totall, in all the husbands just and lawfull requirings: therefore, as the Church is subject to Christ, so let the wives be to their own husbands in every thing. 4. It must not be a false eye-pleasing, or counterfeit subjection before her husbands face only, or in his hearing; but as that of *Sarah* who called him her Lord, and that as it is exprest to testifie her sincere and hearty subjection, it is said, within her self, or to her self, in her heart, *she calls him Lord*. Eph. 5. 22.

And all this ought to be as fully performed by every wife; as it is clearly exprest by the Apostle: for it is not only the Apostle but the Lord that commands this subjection, and obedience, and therefore, not the husband only

Eph. 5.  
22.

but the Lord God is disobeyed, when the wife submits not in all, as required and exprest, to her own husband. I may, I must adde that when *S. Paul* commands wives to submit to their husbands, as to the Lord; it implies that, by this submission with love, fear, reverence, and obedience, she should confide in, depend and rely on him, and on no other earthly creature, before, or comparatively to him, for he is her head.

1 Cor. 7.  
32.  
Eph. 5. 1

And certainly, when all this is required by *S. Paul*, and by *S. Peter* of evill and unbelieving wives, much more ought the Christian good wives yeeld to this doctrine, and be subject to their husbands, and this as in Gods most holy word: so in our sacred Leiturgie is required of the wife, that as the husband must love, comfort, and give honour to his wife: so she must love, honour, I, and, which is no where required of the husband, she must serve, and obey him.

And yet, lest any husband should force the words too far, he must remember that, though the wife must be, as the vine on the side, and not on the top of the house: so she must not be set in the Cellar or Cole-hole, this is not her seat, but on the side of the house; And, as she was not taken out of the head of man to rule, or to be a ruler: so she was not made out of the foot to be scorned, abased, or to be trod upon: but out of the side, as to be cherished, and made much of, as being in domesticall affairs, in the Kitchen, Parlor, and bed-chamber, co-equall, as taken out of the side of her husband, and set with him on the side of the house.

Th. 3.

*S. Paul* gives some additionall qualities requisite in a wife; as that she must be chaste, purely

purely chaste, the word implies so much, and that she must be devout, holy, and not phantastick or humorous in her habite or dress of attire. Beauty in wives, oft-times, is a great enemy to those two: and therefore though beauty be not to be despised or neglected, being it is the gift of God; so great care is to be had, that this beauty prevail not over, or against their pure chastity, and decently holy attire: for beauty oft-times, and in too many, begetteth pride, pride costly dresses, costly dresses gadding to be seen, not at home to please the husband, so much as to be seen abroad: and this gadding is oft-times the mother of temptation, temptation of being seduced to evill and lust: for as many beasts are hunted, taken, and destroyed for their fair skins: so it fareth with women. Bathsheba's words to her Salomon, are worth the fair womans remembrance and consideration: *Favour is deceitfull, and beauty is vain, but the woman that feareth the Lord shall be praised:* let the fear of the Lord be in her esteem her chief beauty, and then the beauty of her body shall not suffer prejudice, but be as a gracefull outward ornament, according to our proverbiall word, (*gratior est virtus veniens e corpore pulchro*) more amiable is virtue which proceeds from a fair body; and this may serve as a watch, and guard over the wives beauty.

And for her habit and attire, S. Peter gives good instructions, and saving caveats, when he saith, *Let not her adorning be that outward plaiting the hair, and wearing of gold, and putting on costly apparell, in which precept, the Apostle simply condemnes, not the wearing of costly rich apparell, or the most comely dressing, but the excesse herein; which discovers*



Other.  
24. 6.

the vanity and disease of a soul distempered with pride, profusions, superfluity, inconstancy, the too too much redundant and luxuriant humours (to call them no worse) which abound in women, and the old adage hath a good reason in it, *ex veste hominem*, by a mans, or womans attire or dressing, you may give a great guesse what their soul is. I would all great, as good women, would remember the words of *Esther*, Lord, thou knowest my necessity, (that I am to goe so richly attired) for I abhor the sign of my high estate wherein I shew my self (before the King) and that I abhor it as a menstruous rag.

2. Pet. 3.  
v. 3a. 4.

And if any tell me that such attire and dressings are not in themselves simply evill, but things indifferent, I must tell them that, though the dressing and attire be such, yet such attire and dressing mostly proceeds from a mind tainted with pride, excesse, affectation, or desire to satisfie lust: and these are not things indifferent but evill; and such as the root is, such will the fruit be, and if the root be only fit for hell fire, I know not how such fruit should reach, or carry the body up to heaven. S. Peter therefore having taxed the excesse in outward apparell, he proceeds to teach women, wherein their comely dressing should consist; which saith he, should be inward, in the adorning the hidden man of the heart: for wise *Cato* hath told us, long since, that they who spend too much cost, or time in adorning the body; generally neglect the adorning of the soul, the ornaments whereof S. Peter in the same place tells women should be of a meek and quiet spirit, and this, saith the Apostle, is of great price in the sight of God, and closely he implies the reason hereof, when he addes, that this ornament of the soul is not like

not like the beauty of a flower, or a beaſts ſkin, which ſoon fadeth or is deſtroyed 3 but it is ſaith he, *incorruptible*, it cannot be ſpoiled, or vaniſh, but will remain in eſteem, and honour with God and man for ever.

And S. Paul as he gives counſell to women from the ſame ſpirit, ſtands very near unto S. Peter in the expreſſion of it, when he ſaith, *women muſt adorn themſelves in modeſt apparell*, with ſhamefaſtneſſe and ſobriety, not with plained hair, or gold, or pearles, or coſtly array; but that which becometh women profeſſing godlineſſe, with good works. I muſt not ſay that here the Apoſtle forbids the wearing pearl, or coſtly array: unleſſe it be an enemy unto modeſty, ſhamefaſtneſſe, ſobriety, or an hinderer of good works: but, rather then any of theſe be hindered or diminished, *away*, in Gods name, with pearles, and coſtly array.

The great Philoſopher *Ariſtotle*, ſetting down the qualities and duties of a good and ſiſter wife ſaith, ſhe muſt be apt to rule within doores, according to the will of her husband 3; 1. That ſhe neither carry out, nor take in ought, againſt her husbands mind 3; 2. That ſhe be cleanly and handſome to pleaſe her husband, and not fine and trim to pleaſe other men 3; 3. That ſhe be no buſie-body in others houſes, or affaires 3; 4. That ſhe ſhould obſerve her husbands qualities and conditions, that ſo, if they be good, ſhe may follow and teach them: if ill, to avoid them her ſelf, and, as much as ſhe can, to weed them out of her husband, or by little and little to wean him from them 3; 5. That with a godly and loving fear ſhe be careful, not to give her husband cauſe of offence 3; and, if he be offended or troubled, with diſcretion and meekneſſe.

1 Tim.  
2. 9.  
v. 10.

to pacifie, and mitigate his passions; 7. To be a patient or fellow-sufferer, as a true yoke-fellow, in all estates: as well in adversity, as in prosperity. We read that *Admetus* being sick, and the *Augures* inquired of how he might recover, they answered, it could not be but by the death of his best friend, which his wife hearing, answered, he cannot have a better friend then me his wife, and thereupon to recover him, she killed her self. I propound not this, as a thing to be imitated, but to shew of what power the compassionate love of a wife is, to which I might adde that of *Phinehas* his wife, who, upon the report of her husbands death, fell in travall and died; and from these, and many the like instances, we may conclude that the compassionate love of women to their husbands is, as *Salomon* said, as strong as death.

1. Sam. 4.  
29.

Sam. 3. 4

And now having touched some duties, and qualities of good wives, I shall add a few observations, or exhortations if you please to call them so; whereby wives may the better be enabled to performe those duties, and to make those qualities be more gracious, and seem more glorious.

1. And the first shall be, that the wife learn to be obedient to her husband, with a loving fear, as well in his absence, as in his presence. For, though the husband happily, in some respects may be inferior to her: yet she having yeilded to be his wife, she hath withall made him her head, and it is an honour to the wife to reverence her husband, that he may appear to others worthy of honour.
2. The second is, that she be modest and bashfull, even in her greatest desires, and best delights; fire being blown may seem to resist the breath,

breath, although, by it, it is kindled. *Nolo minus facilem*, saith one Poet, I refuse the too easie yeelder, and *fugit quod salices*, & *se cupit ante videri*, saith another, she fled to the covert and seemed desirous to be first seen, both intimating, that a gentle and modest refusall provokes, and inflames desires. I observe that *Rebecca*, when she had travailed many milles uncovered, now approaching near the place where *Isaac* her husband was to meet her, that she then put on her vails, that love, or desire in women is most to be esteemed, when she seems to refuse with one hand, yet ready to entertain and embrace her husband with the other.

A third may be, that she be not garish in her dressings, or to disfigure her self with spots, patches, or paintings. I have read that a Judge, who perswaded the husband, who had put away his wife, to take her again being so fair and comely; the husband answered, that it was not his wife, for she that accompanied with him at home, was none such: and indeed, though wives generally say, all their dressings and flabberings is to please their husbands, yet I may answer with that of *S. Augustine* to covetous fathers, (who pretend all their care is for their children, saith the father) *vox pietatis*, it is the voice of piety: but indeed, *excusatio iniquitatis*, it is but an excuse or cover of their iniquity. For observe when *Jezebel* paints, and when *Esther* puts on her bravery, the first doth it to appeare, not to her husband but to *Jehu*, whom she would inflame; and the other to *Ahasuerus*, whom she would inamour. I pray observe that, when you would make the child leave the dug, you smear it with mustard, or the like: such are Mercury waters, or such flabbers to a good and wise husband,

husband; neither can this countessfair beauty, or artificiall dressing so much allure, or please the husband for the time, as the wives ordinary familiar homelinessse will distast, or take off at all times else.

4.

Ps. 128.

The fourth observation is, that wives, as they are called, so they should be, house-wives. For, so saith the Psalmist, *Thy wife shall be as the vine about thy house*, not in the streets, or fields, but on the sides of the house. The males only

Exod. 14.

Gen. 2.

were commanded thrice a year to go to *Jerusalem* to serve the Lord, but not the wives, but the husbands were to go so far from their own homes. And the spouse called his beloved a *Deve*, which delights her selfe only in her mate at home, and he courteth her to folow her selfe in the clefts of the rocks, not in the markets, exchanges, or play-houses, yea when the Spouse invites her to recreate her selfe with the flowers, figs, and pleasant fruits, her answer is, (*Dilectus meus mihi*.) all my delight is in thee my Spouse. *Armenia* being asked by her husband *Tygranet*, how she liked the King? answered, that she looked not wisely on him, for her eyes were all the while on her husband.

5.

2 Cor. 6.

14.

A fifth, may be that the wife, though she be fair, rich, or honourable, yet ought she to be frugall, and careful for the estate at home. The Germans used antiently to present a yoke of Oxen to the new married couple, intimating thereby that they as yoked, should draw together, and *S. Paul* calling marriage (*an yoking*) a yoking together, charges the man and woman not to be unequally yoked. The Greeks, when they would expresse a careless prodigall wife, called her *Deutis his Affe*: for this *Deutis* bring a rope-maker, that laboured and wrought

all

all day, yet, before night, his Assie eat more then he got by his work: you may adde that, if an Oxe and Assie be yoked, if the Oxe draw never so much, and the Assie hang back, so little good will come of their yoking, that, as a father said in another case (*non solum non trahant, sed rumpunt quod iunctū ē*) they not only draw not, but break what was joyned. I can conclude this observation with no better counsell then that in the *Proverbs* Chap 31. from the 11. verse to the 25. which I leave and commend to your reading, and meditation.

A sixth is, that the wife be not apt to resist, or crossly to reply against her husband. The wise man in generall tells us that a soft answer (*frangit*, reads the vulgar) breaks anger, wherein is a mystery that, that which is soft can break; and it can be no less then a secret in nature infused by God into the soul of man: and note that woman though at first she were made out of a rib, yet that is not so hard as some bones, and it was out of the husbands rib too, that it should not resist him, who was the matter of her being. Fire we all know will soon break out by the collision, or clashing of two hard matters, as iron beating on flint: but rub a thousand weights of oyle, or feathers against twenty flints, no fire will issue: and lightning and thunder breaks the sword in the scabbard. A woman complaining, that her husband was so waspish and crossie that she could not contain, but reply; her neighbour taught her this remedy, that, while her husband was chiding, she should hold water in her mouth, till his fit was over, which with thanks the woman found to be an especiall remedy. I have red that anciently among some Greeks, the Maide on the day of marriage, was presented

6.  
Prov. 15.  
1.

Prov. 31.  
26. sented with a horse bridled and saddled; not to teach that she should be ready to ride and gallop abroad, but that she should be, as that horse, with her tongue bridled; and silent at her husbands command. In a word that I talk not too much in an argument of silence, *Bathsheba* tells the wife that she *must open her mouth in wisdom, and that in her tongue must be the law of kindness*, not sharpness, or replies, but whatever the husband be, kindness must be observed by her as a law, and by this law she shall find great ease and no small benefit to her self.

7. For the wives gentle meekness, which is a seventh necessary requisite, is like goats milke to an adamantine husband: which as is storied, will of it self dissolve the hardest diamond, which no iron, steel, or the like can do. For the soul of man, as the Philosopher observes, is a generous and noble piece, which though it cannot be drawn or forced, yet it may be led and won. Or like a strong well fenced Castle, it may be mined, but not battered. *S. Paul* to win the *Thessalonians* made himself like a Nurse, which stills and gaines the love of the Child by lullabies, a merry note, and the dug; and not by curstness, or blowes. And the servant of the Lord who desires to win soules, and bring them to Christ, must be gentle, patient, meek, for this is the fruit of the holy Spirit, which descended on Christ in the figure of a Dove; a Dove, which as they say, hath no gall, neither can she charter though offended, but only mourns. In a word, the Psalmist saith, *the wife must be as a vine*, not as a scratching bramble: no nor, though sweet as a rose, yet she must not be pricking as a rose: but as the vine, which brings not forth sowre but pleasant grapes, to make her husband



bands heart not sad, but merry. For close of this, if the husband be a *Naball* a churle, a fool, a distempered person, let the wife learn to be an *Abigail*, who would not move or stir him to choller or grieve when he was in heate of wine, but after his rest, when she found him well tempered<sup>1 Sam. 25</sup> then she speaks unto him, and gently too.<sup>36.</sup>

I will summe up the duties of a wife with that Th. 6. 5 precept of *S. Paul* which I will read as the Hebrews, backward, or beginning with the last first, and the last duty here exprest is, *that she be obedient to her husband*; and that is to be wrought, or caused by the next before it, when he commands her to be good, that is, benign, gentle, courteous. The third duty ascending is that she be (*ὡς τὰς χελύδων*) like the *tortoise* (except on sufficient cause) ever in her shell, (that is) an house-keeper, or housewife. The duty preceding this, is *that she be chaste*; for this chastity is a great preserver of retiredness, when on the contrary gadding abroad is no great friend to chastity. The duty first here placed, and which is first in repute and esteem is, *that she be discreet and prudent*. Which vertue is not only a great help to preserve chastity, and to keep the wife at home; but an especiall cause or worker of the wives courteous carriage, and due obedience to her husband: according to that of *Salomon*, *A prudent woman* Prov. 19: is the gift of the Lord, and a silent and prudent woman is the gift of God. So *S. Paul* in setting down the commendable virtues and duties of wives, begins with this, *let them be discreet*, or wife: for without this, they will hardly be chaste. Seldome housewives, and never good, and obedient to their husbands. <sup>14. Ecc. 10: 36. 14.</sup>

To this observation I may add one more, as the last to this point; that neither the Apostle,

nor

nor any other per-man of God ever commended beauty, wealth, honour, as to be sought after in the choice of a wife. But house-wifery, chastity, gentleness, obedience, and the crown of all prudence, and therefore I should never counsel any to make choice of a woman in marriage, who is confident of her wit, wealth, beauty or birth; nor the woman to be married to that man that presumes on his wisdom, wealth, power, or honour; for when these are over valued in either, each will undervalue the other to contempt, or at least to some discontent.

I have been long (I hope women will not bestrew me for it) in setting down the duties of wives to their husbands. I shall be shorter, (and I wish that they would not blame me for it) in the duty of the husband; because, as Christ and the Apostles spake of the law, so the whole duty of the husband is comprised in this one word *love*. So that though under love, both in the law and the husbands duty, many things are required which are not simply and properly called love; yet all these flow and stream from this one spring of love, and this is the cause that S. Paul only saith, *husbands love your wives.*

Eph. 5.  
Col. 3.

Now love being. 1. naturall: 2. carnall: 3. politicall: 4. divine: I may say, in a qualified sense, that all these loves are commanded the husband, under this one word *love*. a naturall love, because the woman was of, and from man, being flesh of his flesh. 2. the carnall love, because there shall be (*εἰς μίαν οὐρανὴν*) *into* or *one* flesh. 3. politicall, for a sweet society, and peopling the world. 4. a divine love, for it must be in holiness, such as Christ shewed to his Church; and this four twisted cord of love compr-

compriseth all, that possibly any woman can require, or desire from her husband. For if he love her, he wishes her well, he doth well for her, he gives her what is justice and reason she can desire, he suffers for her more then she would, he is carefull not to displease, and most willing to give her honour, and all good content. God when he gives lawes and precepts to man, he concludes them all in this, *Love the Lord thy God*; and S. Paul, *love is the fulfilling of the law.* Rom. 13. 10.

And to this love, as portrayed, the husband is bound: so saith S. Paul, *men ought so to love their wives*, and this expressly proven it to be the husbands duty to love his wife. Which S. Paul barely saith not, it is his duty (though his word as from God were a law, and there needed no other confirmation for it) but he proves it. For the man to his wife is, *as Christ to his Church*, and Christ loved his Church, and therefore (*ἵνα*) so ye husbands ought to love your wives. Secondly, the wife is not flesh of thy flesh, but is made one flesh, and one body, and as it were one person with thee: so Ephes. 5. 28. Eph. 5. 28. and therefore *man ought to love his wife.* Eph. 5. 28.

And if you ask me, how he ought to love her, this the Apostle expresseth too, and most plainly, saying, 1. *as Christ loved his Church: ἵνα*, so ye husbands ought to love your wives. Where note, that the Apostle means not by this *ἵνα* so, to tell the husband that he ought to love his wife in that high measure, and degree as Christ did love his spouse, the Church, this is not possible for man to do; but as Christ did truly and heartily love the Church, so ought men to love their wives. And a second how man should love his wife, the Apostle adds in

In the same place, when he saith, *he ought to love her as his own, and as himself*; and be it that the man love his wife so, the woman covets too much, that would desire more, then that her husband love her, as he doth himself: for  
 v. 19. no man, except a mad one saith *S. Paul bateth, but rather cherisheth, and nourisheth his own flesh.*

Now *S. Basil*, (taking it for granted that the man, according to this duty and rule loves the wife, more then the wife her husband) demands the reason for it, and answers it thus. That woman was made subject to the guidance of the man, and therefore to make a compensation, as it were, the man by his love is made in some sort subject to his wife: so that the husband, though he be in his naturall capacity a Lord to his wife (as *Sarah* called her husband) yet in a sweet manner he is, through his love, become her servant, so that though God gave the woman long haire which might be as reynes in the mans hand to guide her: yet God gave her an eye, that her husband may say, as Christ to his spouse, thou hast ravished or taken away my heart with one of thine eyes. and be the man the head of the wife, yet the wife by her ravishment of the man, is become (according to the place or part whence she was first taken) the heart of the man. and hereby it comes to pass that as Christ taught, the man is *to leave father and mother, and cleave to his wife*; and all this is wrought by mans love to his wife.

*Ephes. 5.* Well therefore did *S. Paul*, speaking of this loving subject, call it a mystery; a mystery in nature, and a mystery in grace, and each applied by the Apostle to the husbands love. for, as *Eve* was taken out of *Adam*, so the Church from Christ: she from *Adam* cast into a sleep, the

the Church from Christ sleeping in Death: *Eve* was from the side opened, the Church from Christs side pierced. *Adam* therefore was to love *Eve* as his flesh and bone: Christ his Church as his blood and life. and hereupon the Apostle concludes, *Men therefore love your wives, as Adam did Eve, and as Christ did the Church.* For man and his wife are coupled, as in the bond of nature, so in the covenant of grace, and this is the mystery which *S. Paul* calls the *love of man to his wife.*

And another mystery there is couched in the words of the Apostle when he saith, that the man and wife being two subjects or persons, are made and become one. for though two, yet but one body, and two, but one soul and affection to love each other *as himself*: so that two should be one in, and by love; and yet by the power of the same love this one to become two to help each other against all enemies, adversaries, or opponents: and here is the mystrie, and such a mystrie as love onely under God can, and should make between man and wife.

Which love as it is *strong as Death*, so it feares not, nor stoopeth to death: but undauntedly encountereth for the object, be it the wife or the spouse beloved, *S. Paul* tells us, it was so in that most divine love of Christ to his Church; *who gave himself even to death for her*; and so hath it been in many a man naturall love to do the like for his beloved. He touch but one example of *Tiberius*, who finding two snakes in his bed-chamber was told that, if he killed the female his wife must die, if the male, himself; whereupon to preserve his wife, he chose rather to kill the male, and himself to die. and happy is that conjunction, which is so cemented by love,

love, that each can say (as *Castor* and *Pollux* as brethren) *vive tuo Cumque tempore, vive meo.* live & my spouse thy terme, and live thou mine.

The Greeks, though most abundant in expressions by words, yet in this case of husband and wife seem defective and scanty. For as

Eph. 5.  
Col. 3.

*Ephes. 5.* and *Col. 3.* ἀνὴρ, which is in generall a man, stands for husband: τοῦ γυναικός, which is in generall a woman signifies in the Apostle a wife: which defect, if it may be so called, is supplied by our English, when we translate that man and woman, by husband and wife: and not unsuly from the first creation of both; for as the woman was made for the man, to be a

Gen. 2.  
12.

comfort unto him as a wife; so the man being alone, and wanting any, under God, on whom to place his love and delight, is to settle these on the woman his wife, therefore saith the Apostle, *husbands love your wives*, these being the objects of your solace, and delight, and as they were made, helps to the husband. Which word husband as it notes the man to be the band of the house, and all therein: so primarily and principally of his wife, by which he is put in minde to keep her from shattering as the band in sheaves, or as the band of an house to keep it from shaking and falling: and this is required in the love, as in the name and title of husband.

Ephes. 5.  
29.

And yet *S. Paul* enlargeth this love of the husband to his wife, when he tells the husband that he must (ἀκτρέφειν καὶ θάλπειν) he must nourish, and cherish her; not feed her only, for so he must do his servant, but the word minds somewhat more, to feed her with the best, and so to nourish her: and not only thus to nourish, but to cherish; which may be a metaphoricall word taken from hens hovering over, and covering

covering the young ones, defending them from the sharpnesse of the weather, and warming them by her feathers, and the heate of her body. The plain and full sense of the word you may finde in the 1 King. 1. 2. where the Shunamitish damsell is said to cherish old David lying in his bosome, and giving him heat: and thus the husband, by the precept and rule of S. Paul, is to love his wife, when he saith he must nourish, and cherish her. 1 K. 1. 2.

And to this end that the wife be not driven on all occasions to run to the husband for her nourishment, our holy and wise *Leisler* hath taught that, at the marriage, the man is to endow his wife with all his worldly goods, and as a token and earnest hereof, he usually gave her both silver and gold, which is near to the Jewish ceremony, though far enough from any superstition or Judaitme, for the Romans used this ceremony in their marriages, that the Bride being brought home to her husbands house, she openly proclaimed, *ubi tu Cuius, ego Caia*: which *Erasmus* translates thus, *where thou art Lord, or Master, I am Lady or Mistresse*; whereby she hath an estate for maintenance, so far as the husbands ability can extend both in his life and after his death.

The Apostle S. Peter hath added another duty of the husband, as a fruit or effect of his love to his wife; when he saith, *Give honour to your wives*. Whereby it appears that although the woman be in her self, or otherwise honourable, yet by marriage the husband adds to her giving her the honour of a wife, according to that, *marriage is honourable in all*, even in the lowest, Heb. 13. because God hath sanctified and honoured it by his institution, and blessing, he being, as at first  
to



to Adam and Eve, the Contractor, the Priest, and the Father to give the woman to the man : for so it is said, *the Lord brought her to Adam.*

Gen. 2.  
22.

Again, when the Apottle saith, *the man must give her honour as to the weaker*, may it not be fully understood, that, if she hath any defect, weaknesse, or infirmity common to all, or some more then usuall; yet the husband so to honour the wife by concealing and covering them from others; and to cure and to comfort her in and against these infirmities, as he would do his own body? Which agrees with that of

Eph. 5.

29.

1 Cor. 12

29.

S. Paul Ephes. 5. and with that other, 1 Cor. 12. *our more uncomely parts we adorne most.* Another sense there may be of this, which agrees with the words and forme in marriage prescribed by our Leiturgie, where the man saith, *with my body I thee worship*: whereby he doeth as it were appropriate his body to his wife in respect of all other women, and this agrees with that of S. Paul, that men must so far as may stand with chastity, modesty, and his ability, *give her due benevolence*; for he is not sole Lord, or Master of his body, but his wife herein is copartner, or cape-master, and this S. Paul speaks fully, and plainly.

1 Cor. 7.

4.

Other appendant or subordinate duties are required from the husband, under or flowing from this great master duty love, as that *the husband must yeild his wife due benevolence*; 2. That he must not be bitter, or sharp, but gentle and apt to passe by infirmities and offences of his wife as of the weaker vessell; A 3. requisite duty of the husband is, that, *the husband live with his wife according to knowledge*: so that, as he is the head of his wife: so like an head he may be able to guide and to direct, according to knowledge

1 Cor. 7

Eph. 5. 19

1 Pet. 3.

7.

knowledge in Gods and mans laws. And this may be one reason why *S. Paul* suffer not a woman to speak in the Church but to learn of her husband at home; 4. When the Apostle tells the husband that he must love his wife as *Christ* doeth his Church, it is hereby implied that as there can be no greater love then this, nor any greater spur to this love then what the Apostle gives, that the wife is the husbands flesh and body: that he is her head, and that God hath commanded this love: so that love to his wife being such as *Christs* was to his Church, therefore it must be a chaste, not a wanton and carnall love: an holy, not a worldly or profane love: a sincere, hearty, not a fained hypocritical love: and lastly, not a temporary and fading, but a perpetuall love, to hold as the bands in wedlock, till death depart the one from the other, or both together.

And be thy love such, it will so help, at least, to temper and qualifie all stragling wild passions towards thy wife, that seldome, if ever, thou shalt be angry with her; but sure never to be jealous of her fideliry to thee. Which jealousy, as it is like the Hemlock in the Prophets portage, destructive to all matrimoniall peace and blisse: so is it often conceived without a father, brought forth without a midwife, and cherished without a nurse; or, at least, without any that thou canst prove to be such, for if the woman be so wicked as to play false, the Serpent is not more wily then she to conceal it. I observe that when *Christ* told the woman that she had submitted her self to six men, she concluded that sure he was a Prophet, and so when *Christs* feet were washed and wiped by *Mary*

Job. 4.

La. 7. 39

M

Magdalen,

*Magdalen*: the Pharisees argued were he a Prophet he could have known that *Mary Magdalen* was a loose woman. So from both passages it may appear, that it was hard for any unlesse a Prophet, who had revelations supernaturall, to discover and find out, a false incontinent wife; and better I hold it, if the thing prove too apparent, to dissemble it, as *Jacob* did his daughter *Dinahs* wickednesse, then to blow his horn at the door, or to proclaim it in the Market place. I end all this in one word of exhortation, Be not to thy wife as a Lion in the house, but as a Lamb, or be, in this, as a Dog, that is curst to strangers or strange women, yet to be kind and affable at home, for this will beget, preserve, and increase the reciprocall love of thy wife to thee, which is the key to thy worldly blisse and happinesse: and the fruit of a well grounded and holy marriage.

Eccl. 4. 30.

Fl. 128.

Which happinesse appears and is evidenced, on the mans part; 1. When it is said, *thy wife shall be as a vine*; which is both pleasant, and profitable; pleasant on the sides of thy house, for shade and refreshment; and profitable, because fruitfull. Fruitfull two ways; 1. Bringing that forth which makes thy heart merry, being as she was made, a help and comfort unto thee; 2. Fruitfull in children. And, not onely brings she pleasure and profit to her husband, but honour too, for so we read, *a vertuous wife is a crown to her husband*. For, as the lewdnesse of the woman turns to the husbands shame; witnessse the word *Cuckold*: so her discreet and good life becomes his honour, and as the crown of gold is to the Kings head, such is a virtuous wife to her husband, for an ensign of his honour, and not an externall temporary, windy

Prov. 13. 25.

Honour

honour, placed, begot, or settled in the opinion of men; but that intrinsick, during, & all honour which is the fruit of Gods favour, for, so *who findeth a wife findeth a good thing*, where good (the adjunct to the subject wife is necessarily to be understood, else the thing that he findeth would scarce be good. And would you know how this wife becomes such a good thing? then read *Proverbs 19. 14.* where you shall find *that a prudent or good wife is from the Lord*, and, if a present from God the Lord, then sure she is a good thing, especially if yee adde what is before to that of *Proverbs 18. 22.* he that findeth this good thing the wife, obtaineth and receiveth her, not only as a gift, but as a gift of honour, and favour from the Lord.

Prov. 18.  
22.Prov. 19  
14.

I might surfeit an husband with a glut of happinesse, if I should here repeat and enlarge the manifold blessings redounding to him from a good wife, of whom I may speak as the Philosophers and Fathers did of health, saying, it is *bonum* such a good, as without which there is scarce any sublinary thing good unto him. God said, at the first, *It is not good that man should be alone*, without society and company (that is, to be without a woman his wife) therefore good it is to have her; 2. It was not good to be without an help meet for him, which is mans ease without a wife, therefore it is good to have her.

Thirdly, It is not good for a man to be without arrowes, the weapons of defence against his foes, now these arrowes are his children, which honestly cannot be had without a wife; therefore it is good to have her. I could adde to these 600 more goods attending an husband with a good wife. But that I may not clog you, I re-

ferre you to that which I might here repeat and enlarge, *Prov.* 31. from the 10. v. to the end of the Chapter, and to these places in *Ecclesiasticus* ch. 7. 19. ch. 25. 8. and ch. 26. v. 1, 2, 3. 13, 14, 15, 16. 22, 23, 24, 25, 26, and ch. 36. v. 24. and ch. 40. 23. so that I may say merrily, yet truly, an egge is not so full of good meat, as a virtuous wife is of good things.

And, as to the husband such a wife is a blessing and a good thing : so no lesse good and blisse is acquired to the wife who hath found a good husband. I have heard women jestingly (I hope) say, that if the husband be the head, the wife shall be the Cap : and surely, the wife hath no readier means to attain this, then by her discreet subjection to her husband, according to that of our Saviour (in severall places repeated by the Evangelists) *He that humbleth himself shall be exalted*, and this accords with

*Prov.* 12.  
4.

that (before mentioned) a virtuous wife is a crown to her husband, now the place for a crown to be set, is his head, and as the crown is to the bearer an ensign of honour : so honour we know is in *honorante* formally, and efficiently in the giver of honour, which in this case is the virtuous wife ; and hereby she acquireth to her self the just title of honour, and this she hath gained by being a wise wife.

But, if this satisfie not all women, then let them hear and find other blessings, and good things arising from marriage, which single, she neither had, nor well could have, for hereby she hath not only the society, but the love, the union, the body, the soul, the all things of the man her husband, and what greater or more good can she wish, or desire under heaven? Again, when Adam had all the world given him,

yet

yet it was not said for these, or for all these thou shalt leave thy father and thy mother, but, when he had his wife, then and not till then, was it spoken; *Thou shalt leave father and mother, and all things, except God, and shalt cleave to thy wife; and is not this a blisse, or a good thing to a wife?*

May I not without offence say, that a woman before marriage, was, as it were an headlesse thing? for, as the man was said without her to be without an help, or helplesse: so she, without him, to be without an head, headlesse; for so *S. Paul* speaks, *The husband is the head of the wife.* 2. Whereas before marriage, she was but half an one, now by wedlock she is made a whole and perfect one, for her husband and she (as Christ and his Church, so *S. Paul* saith) *are made one*; 3. *S. Paul* goes further when he saith that he the husband, as Christ, is the head, and he is *owne* the Saviour of the body, which word Saviour, *Zanchinus* the learned and judicious expositer doubts not to refer, as to Christ, so to the husband; and if so, then the wife by marriage not only gets an head, but a Saviour, under which word, as in the Greek more is included, saith *Cicero*, then can well be exprest, yet so much at least is evident and easie, that the husband may well be called the wives Saviour, not only in that he labours and travailes for her maintenance of life, and securky against all harm and danger; but because he is her guide and teacher in the ways to her salvation, for so much *S. Paul* implies, when he saith, if the wife will learn any thing, for the benefit of her soul, *let her aske her husband*: who, as he is her head, to guide, so he is, in part, and in a saving sense, her instrumentall Saviour.

Ps. 128.  
3, 6.

Ps. 127-3  
ver. 5.

2 Tim. 3  
25.

And not singly in this, but that by this huse band she may receive another blessing, that is, children, for so it is proclaimed, *The Lord shall blesse thee in seeing thy children*: where they are a blessing from the Lord, and children are an heritage and reward of the Lord: *yea blessed is the man that hath his quiver full of them*, in which blessing the woman hath not the least share, for she is the quiver, which keeps, and yeelds the blessing of such arrowes, as are children. Yea S. Paul saith, *the woman shall be saved in child-bearing, if she continue in faith, charity, holinesse and sobriety*.

Ps. 128.

Yet, because simply and absolutely all children are not blessings, therefore to make them such, the Psalmist saith, *they shall be as Olives*, now the oyle of Olives is not only good to smooth the countenance, but to expell poison or poisonous cares from the heart, and such shall the children be of the virtuous wife and the good husband: and, though these Olives must not hold the like place with the wife, to be on the side of the house; yet *they shall be round about the table*, there ready to wait, and serve both father, and mother at their call or need in all faithfulness and obedience, as they are taught by the Apostles S. Peter and S. Paul.

1 Pet. 1.  
14.  
Tit. 1. 6.

And yet I cannot promise that this blessing of having children, shall overtake all good husbands and wives: no nor that all such as have children, shall be blessed in them. For the Psalmist restrains this blessing of good, obedient, and faithfull children only to such Parents as fear the Lord, *Loe thus saith the holy Ghost shall the man be blessed that feareth the Lord*: and I cannot but observe, that King Davids were good, till he became bad: but when once he de-

Ps. 128-4



deflowred *Bathsheba* the wife, and murdered *Uriah* the husband; then his children committed uncleanness, and rebelled against him. The fear of the Lord in the parents, begets, and preserves the fear of the Lord in the children: and this the parents ought to observe and do, not only for their childrens good, but that their children may be good, and a blessing to their parents.

## CHAP. XXXIX.

### *Of the mutuall love and duty between Parents and Children.*

**O**Ne especiall end of mariage is the propagation of children, and therefore from mariage, and the duties thereof we shall proceed to that between parents and children: and herein considering whence children come, to see the love and duty of parents to their children, and the return of honour, obedience and other duties of children to their parents.

The Hebrews say, that God keeps the keyes of the womb, and of the grave, which agrees with that, that he kills and he gives life, or more neerly as to our purpose, children are the gift and heritage of the Lord: but by the agency, and instrumenty of the parents: so that they are as slips or ciences taken from them, and this makes the relation between them so neer, that some have observed that when God said, *A man shall leave father and mother for his wife*: yet he saith not he shall forsake children for his

wife; for though the man and wife, are as the Apostle phraseth it, joyned or glewed together, as made into one flesh, yet except *Eve* no wife is out of, or a part of, the mans flesh. But I speak not this to lessen the relative love between husband and wife, so much as to heighten that which is between parents and children.

And this is so great, even in all sensitive Creatures, beasts and birds, that not only the Lion, Dog, and Bear, but the Doe, the Ewe, and Hen; will oppose the strongest creature, and interpose between them and their young, hazarding their own lives to preserve that of their young ones.

And it hath not been less seen among men, for so we read that *Octavius Albanus*, keeping a castle beleiged when one cryed out your son without is in danger to be slain, he suddenly sallied out for his rescue, though with the loss of his own life. an other hearing that his son was sentenced to death for a murder, he appeared before *Charles the great*; swearing it was he that slew the man, and thereupon was put to death, thereby to save his sons life. and *Agrippina* mother of *Nero*, being told that it would cost her life to have her son Emperour answered, So he may be Emperour let me die, and how much short is the affection of *Jacob* to his children *Joseph* and *Benjamin*; or that of *David* to *Abshalom*; when *Jacob* said, *If mischief shall befall Benjamin, it will bring down my gray haires with sorrow to the grave*, and he hearing that his son *Joseph* was dead, he rent his clothes, put sackcloth on his loins and mourned for him many days and would not be comforted, saying, *I will go down into the grave unto my son*; and how much short of this was *David*s expressions  
for

Gen. 42.  
38.

Gen. 37.  
35.

for the death of a rebellious son, who though he sought his fathers crown and life, yet the father thus passionately laments him, *O my son Absalom, my son, my son Absalom, would God I had dyed for thee, O Absalom my son, my son?* 2 Sam. 18. 33.

It hath been a question whether the love of the father or the mother, be the greater to the child, and if we answer by the consideration of examples, we shall leave the question unresolved. For as we found *Jacob* and *David* most tenderly loving, so the like we shall see in *Rachel*, who sells her husband to *Leah* for mandrakes, whereby she hoped to get children, which she so much longed for that she cries out, *give me children else I dye*, and having lost them, she weeps for them, *and would not be comforted because they were not.* Gen. 30. 15. Jer. 31. 15. Mat. 23.

But if we consider the mothers pain in breeding, danger in bringing forth, and her care and trouble in their first training up, we may conceive that her love exceeds, especially if we add hereunto that which the Prophet saith, if a mother, (he saith not if a father) but if a mother *can forget the child of her womb*, which may seem to intimate; that a father may sooner forget the son which he got, then the mother which bore him in her womb: which womb nature as the Anatomists observe hath filled with most tender affectionate bags, membranes, veines, and sinewes; thereby to make her more loving to the child, and if to this we add what *Leah* Gen. 29. speaks, who having born a son unto *Jacob* her husband, she saith *now my husband will love me*. Then we may conclude that the mother for her own sake loves the child more tenderly or fondly, but the father for the childs sake loves him more wisely and strongly; or we may say, that

the man and the woman, love their child, as *Alexander* was said to love his two intimate friends, *Ephesion* and *Parmenio*, who loved the former as a fine delicate man, and such women delight in, but *Parmenio* he loved as a brave man for action, and such a wise father is pleased with.

And from hence we may affoile an other question, why both father and mother oft-times loves one child better then an other, as *Rebecca* did *Jacob* the younger, more then *Esau* the elder; I and *Jacob* affected his two youngest, *Joseph* and *Benjamin*, more then his first born, *Reuben* and *Simeon*, and King *David* placed the crown on the head of *Salomon* contrary to the Jews law and custome, though he had six sons elder then *Salomon*; and a great part of this act in King *David* we may ascribe to the affection, policy and power of *Bathsheba* the mother, as that other the like act of *Isaac* in preferring *Jacob* to *Esau* may be attributed to *Rebecca*.

Now from this root of love in the parents, shoot out the branches of their care in nursing, breeding, and providing for their children; all which are so naturall and necessary, that who neglects the performance of these duties deserves not the name of father and mother, nor yet so much as to be called Syre, or Damme, for beasts and birds generally performe these cares for their young, untill they are able to provide for themselves: for did we ever know or read that an Ewe, a Doe, or a Sow, put out her young to nurse, or would suffer any other to give their young suck, but themselves so long as themselves were able to do it? and must we conceive that nature hath less power, or works less.

less in a woman which hath reason then in a beast? or will ye have me think that reason and grace which add unto, and strengthen the gifts of nature, do both weaken nature in the woman? and if not, which indeed cannot be thought by any indued with grace or reason, why then think we that nature hath given the mother breasts, and fountains of milk if not to suckle her young? or why think ye that a strange womans milk should be so naturally and properly good for the child as the mothers which brought it into the world? and why rather consider you not that as children with the milk, draw that humour which makes for the good or ill of their bodies, so many by sucking cruell, drunken, unchast women, have become such in quality and condition as their nurses were? It may be instanced in *Tiberius, Commodus*, Emperors of Rome, and divers others: but not to be long on this subject, remember that *Sarah* is said to have given her son suck, from which act I shall draw no other inference but that of *S. Peter*, whose Daughters ye are as long as ye do well. (doing as she did who gave suck to her child.) 1 Pet. 3. 7

But the mothers duty ends not in this, but that she with the husband and each and both must labour with the soonest to administer the spirituall milk of the knowledge and fear of God, thereby to nourish the childs soul to everlasting life; and this duty lies more straightly, and strongly, upon the parent in as much as the soul the Temple of God is more excellent & of greater esteem then the body, which is but an house of clay. The father and mother of *Samson* inquire of the Angell of the Lord saying, *How shall we order the child*, and how shall we do unto him? Judges 13.  
and

and that the child *Samuel* may be ordered aright, his mother brings him very young to the house of the Lord, and *she lent*, saith the text, or returned him to the Lord, to be his as long as he lived, and what follows so good an entrance and beginning, as in the very next chapter, that the child according to his matriculation, did ever after minister unto the Lord.

And what the further duties of parents are in this kind St. Paul intimates in one place *1 Thel. 2. 11.* when he saith, *I exhort; and not only so, but I charge you as a father doth his children, that ye walk worthy of God who hath called you to his Kingdome:* and in another text he expresseth it more plainly, as a precept to parents, *fathers bring up your children in the nurture and fear of the Lord.* and if you will have a more especiall and particular account of the severall lessons to be taught this child, you may read them set down by the wise man in his *Proverbs*; where that whole chapter contains the full instruction of a child in the ways of godliness, and the fruit thereof the parents shall find in the same book where it is said, *The father of the righteous shall have great joy, and he shall rejoyce that hath a wise son.*

And that Parents may receive this joy, the wise man counsels them; *Train up or catechise the child in his youth in the way he should go, and withhold not correction from the child, for if thou beatest him with the rod he shall not die, but thou shalt destroy his soul from hell:* Whereas a child left to himself brings his moth. & to shame.

I have read of a son who on the Gallows called to speak with his father, where he bit off his ear telling him this: If he had done the part of a Father in training him up with due correction, he

he had never come to that end. And was not Eli to blame suffering his sons to behave themselves wickedly, when all the correction he gave them was *why do ye so my sons?* And what was it lesse if not more in Lot to drink immoderately with his daughters, whereby he came to uncover both their nakednesse; and Jacob himself deserved to be reprehended for suffering his daughter Dinah to ramble among the strange young men whereby she caught that clap which caused so much blood-shed; the Apostle therefore saith, *what son is he whom the father chasteneth not?* Heb. 12. 7, 8, 9. yea and if the son be without chastisement then is he a bastard and no son, but if chastened he gives his father reverence, and the mother, saith S. Paul, *that hath brought up her children in the faith is well reported of,* whereas the Prophet tells us that it became a proverb, *an is the daughter so is the mother,* which appeared true in David whose children after himself had committed folly and murder were found loose, rebellious and murderers.

And yet to this admonition lest Parents grow too severe and rigid I must give this caution that Parents be not like Rehoboam to threaten or use scorpions, that is, whips having sharp thongs like points of thorns or stings of Serpents, but ever that they remember the counsell of the Apostle, *Fathers provoke not your children unto wrath lest that* (as himself speaks) *they may be discouraged,* correction with discretion and moderation is the chastisement required in a father to his child, for that as S. Paul speaks, *the heir as long as he is a childe differeth not from a servant.* Eph. 4. 4. Col. 3. 23. Gal. 4. 7.

And yet the duty of the Parent ends not here but extends it self to a further point that he provide



2 Cor.  
12. 14.2 Tim.  
3. 8.

provide for his child, the Apostle is expresse herein when he saith, *The parents ought to lay up for their children*, which thing if they doe not, then saith the same Apostle, *That man that provides not for his own, hath denyed the faith, and is worse then an infidell*, (for the heathens and infidels do it), yea he is worse then the very beasts, all which provide for their young, except the Raven, which as some write forsake theirs featherlesse and meatlesse, leaving them to be nourished either by the dew from heaven, from flies in the aire, or from small wormes breeding in the nest: and this is the Naturalists observation holds heightened the miracle that God wrought when he caused these Ravens such unnatural birds to their own, to feed the Prophet *Elijah*.

But to this duty of Parents providing for children, I must give a memento or two which may concern the parent and some other, that may respect the child; to that which concerns the Parent, we have a proverb or by-word, *Happy is that child whose father goes to the Devill*, and I remember when *Rebecca* intended in love to *Jacob* the younger to rob *Esau* the elder and the heir of his birth-right, *Jacob* said to his mother, by this fraudulent and false way I shall bring a curse upon my self and not a blessing, but what is the mothers reply? *upon me be the curse my son*, so I make thee great and Lord of all, but worthily deserves that Parent the curse, and justly is he rewarded with hell, who fears neither the curse nor hell, so he can make his son rich and great.

August. A learned Father of the Church, having reproved the immoderate raking together of riches in many men, was answered by these men

men, that all they did was for their children, and every man was bound by Gods law to provide for them: whereunto he replied, this seems to be the voice of piety, but indeed it is the excuse of iniquity, and better it were your children should want wine, then you water to cool your tongue, or better they should want fire here, then you should burn in hell hereafter.

But certainly if Parents were so besotted with their love to their children as to hazard their own everlasting damnation and torture for their children, yet did they consider how little benefit these ill gotten goods bring to their children and posterity in the end, they would not be so hell-hardy as they are, for hear what the Prophet speaks, *I have seen (and so have we) the wicked in great power, and spreading himself like a green Baytree, yet he passed and loe he was not, yea I sought him but he could not be found;* and the Egyptians when they would expresse such a father and his son they portrayed one twisting a rope, and another ravelling it out, and indeed often it comes so to passe that the house reared by fraud and iniquity, becomes like an house that is built of a liquid substance that the sun will consume, or if not, yet God as the Lord of the earth may take his own if ill gotten, from him where he findes it, and this without all or any shew of injustice.

Psal. 37.  
35, 36.

Therefore Fathers that your estates may prove durable to your children and comfortable to your selves, get them in the fear of God and by honest, and just means, and in the distribution of them be just and equall; not giving all or the most of all to one for the raising or propagating a name, and little to the rest. I

am not ignorant that diverse people doe it and herein they do right well, because herein they seem to imitate the *Jews* who indeed left those lands in *Canaan* which came unto them and were divided by lot these for the most part as by prescription or law descended to the elder, and again because the elder among them both in sacred and civill affairs and titles had the preeminence before and above the younger. But neither before nor after the law given by *Moses* did this hold as a law, that the elder should enjoy all the lands, except as before, I say that which by Gods immediate prescript was so divided to them by lot.

For before the law observe the eldest of *Jacobs* children, *Reuben*, *Simeon* and *Levi*, and of the twelve *Joseph* and *Benjamin* the youngest, yet *Judah* the fourth son he hath the dominion, and *Joseph* and *Benjamin*, the greatest part in their fathers blessing, but yet so that although he gave them most whom he most affected for the inward endowments and goodnesse of the soul, yet he gave them all of his blessing from God literally and proportionably to their severall abilities; And did not *Isaac* the like & what did King *David* a man after Gods own heart, who having had six sons elder then *Salomon* yet intended in their life time and afterward actually settled the crown upon *Salomon* the younger it hath been so much practised by many that it hath almost become a proverb, Who best deserves best have.

Yet so, that all may be as heirs of their Fathers spirituall, so of his earthly and temporall blessing and that with some indifferent measure and proportion. For although a river cut and divided into many streams runs not so strongly nor makes so great a shew or noise, yet thus divided

it doeth lesse harm by breaches or overflowings, and more good by watering and refreshing the land. And I am sure, that an house, bridge, or cattle, built or seled upon most arches buttresses or piles of stone stands more firmly and for continuance then that which stands but upon one; for if this one failes as oft it is seen in the beirs of *England*, all the house falls to decay with him and is gone.

Now if two strings to the bow holds surest, then say I why not to have two, three or four, rather then to trust all to one? but if you shall adde hereunto, the heart-burnings, contention, troubles and wars not only between *David's* children, or *Isaac's*, or between the *Edomites* and *Israelites*, the issue and posterity of *Esau* and *Jacob*, but of thousands more upon unequal distributions, you will soon conclude that it is neither wise, good nor safe to give all or most of all to one because he is the elder, but either to give the most to the best or proportionally to divide it among all.

And because the children of great men and gentlemen as well as of others grow from good to bad, and from ill to worse, therefore it behoves parents as much as in them is, and in their life time not to bring up their children to be meer gentlemen, that is, to hawke, hunt, or to eat, drink and play, which was the sin and destruction of the old world, and is taxed by the Apostles, which is the same in our days, but as the Apostle wisely and holily hath given us in charge, *Let every man abide in that calling wherein he was called*, which words imply no lesse then that every man should have a calling which is agreeable to the first foundation and building up of the world.

1 Cor. 7.  
20.

Where

Where at first no sooner was the stage of the world reared, but that our first father *Adam* was set to acting, that is to speak plainly, *Adam* was set to dress the garden, and not only the children of *Adam*, who were heires of the world, spent their time in tilling and sowing the earth; or in keeping and feeding sheep, but the Patriarchs, *Abraham*, *Isaac* and *Jacob*, though Lords of great possessions, and masters of many servants, and powerfull to fight with, and conquer Kings, yet these (witness the holy writ) lived not as our Gentlemen do, but as the Apostle counsellis and commands us, they lived and exercised themselves in honest callings; for they knew that as of idleness comes no goodness: so he that lives idly, to eate, drink and play, must be sure as the Apostle speaks, *Rom. 2. 2-5.* that the judgement of God is according to truth, against them which commit such things, and therefore that they do hereby treasure up unto themselves wrath against the day of wrath; and the just judgement of God, who will render to every man according to his deeds.

The Greeks as I am taught have a word which signifies to play the Stork, whereby they understand, that the love of parents to their children should beget in children a reddition and retribution of their duty to their Parents; for it is storied of the Stork that as the old one hath been loving and tender to feed, defend, and cherish their young; so the young will feed, defend, and carry the old when it is unable to help it self.

*Mat. 6. 26.*

Now Christ himself, though in another case, bids us behold the fowles of the aire, and accordingly the Spirit of God, by his pen-men grounds instructions to children, in their duty to

to parents; as S. Paul doth when he saith,  
*Children obey your Parents in the Lord, for this is* Ephes. 6.  
1, 2.  
*right; and again, Honour thy father and mother*  
 (which is the first commandment with promise)  
 and he adds a reason to his counsell on the  
 childs behalf; *That it may be well with thee,*  
*and that thou mayest live long (and happy) on*  
*the earth.* The Parents of Tobiah called their  
 son (implying what children should be to their  
 parents) *the light of their eyes* to guide and direct  
 them, *and the staff of their hand* in going in and  
 out to defend them. and we have a story of a  
 godly Christian Daughter to this purpose, who  
 in part rob'd her child, that with the milk of her  
 breasts she might nourish her father imprisoned  
 and almost starved by the merciless Tyrant. Tob. 9.  
17. 18. 5.

Nor doth the Childs duty here end, but Eph. 4.2  
 goes on to what S. Paul taught, that *children*  
*must obey their parents in the Lord:* that is, in all  
 just and lawfull things, what ever they com-  
 mand, so it be not repugnant to the word, or  
 law of the Lord, which the same Apostle in  
 an other Epistle commands saying; *Children* Col. 3:20  
*obey your parents in all things* (that is, as before,  
 in the Lord) *for this is well-pleasing to the Lord:*  
 for obeying them in all things in the Lord, in  
 so doing the children obey the Lord, which  
 commands this obedience.

And what the sin or punishment of disobe-  
 dience is, the wise man in part hath told us  
 when he saith, *The eye that mocketh at his father*  
*and despiseth to obey his mother, the ravens, those*  
*birds which of all others are least regarded (as I*  
*told you) by the old ones, shall pick out, and*  
*the Eagles shall devour them:* but the Apostle  
 saying, *Obey and honour thy father and mother,*  
*that thy days may be long (and happy) on earth,*  
 implies

implies no less then, that he who doth not obey and honour them, shall have but few or evill days while they live here, besides the evill which shall follow after, Our blessed Saviour hath pronounced the same plainly and fully, saying,

Mat. 15: 4. *God commanded, Honour thy father and mother, and he that doth contrary let him die the death.*

Prov. 30: 11. *And yet such ungodly children have been found of who in the wiseman speaks, there is a generation that curseth their father: and such saith*

Mic. 7. 6. *the Prophet are those who dishonour their pa-*

Ge. 9. 22 *rents; and such was the accursed Cham, who proclaimed the nakedness of his father, yea monsters of men have there been, whom I am ashamed name; Nero, who in an inhuman manner ripped up that womb of his mother, where himself lay, but I will tell you of the sons of Senacherib, who fearing that their father would kill them in hope to prosper thereby, as Abraham did in sacrificing his son, slew their father.*

2 King.  
19. 37.

Against which sin of parricide or killing parents, the wise law-giver Solon, provided no law, because he thought no man could be so desperately wicked, as to kill and destroy him, that under God gave him life, yet the Romans in detestation of this so unnaturall a sin, decreed a death unheard of untill their times, which was that such a parent-slayer should be closed up in a leathern sackell, together with a viper, an ape, and a cock; and so to be cast into the river to be gnawed upon, to be drowned, and to be sterved to death.

When God promised Abraham, to be his exceeding great reward, he replied to God and said, Lord God wherein wilt thou reward me, or what wilt thou give me, seeing I am childless? wherein he implied all temporall goods and blessings were



as nothing to him without an heire; and then the word of the Lord came unto him saying, *thou shalt have an heire come forth of thine own bowells.* Hezekiah likewise when the Prophet told him, *he should dye*, wept that he should dye childless. And barrenness or want of children is in holy writ often called a reproach, yea, and pronounced by God as a punishment, but on the contrary a great blessing to have children.

Insomuch that David repining as it were at the prosperity of the wicked, he reckons this as one of their greatest, *That they are full of children, and that they leave their substance to their babes,* and in another psalme, *God will bless them that fear him, and will increase them more and more them and their children;* and again, *Loe children are an heritage of the Lord, and the fruit of the womb is his reward; for they are as arrows in the hand of a mighty man, and therefore happy is the man that hath his quiver full of them, for they shall (be able to) speak with their enemies in the gate;* that is, in the gate where the Judges sate, where their children shall stand up to plead for their father: and in the field they shall be as arrowes to defend him against his enemies.

It is storied that when *Cræsus* was ready to be slain, that his son who till that time was dumbe and never could speak, yet now distracted with fear and grief, arising from the love to his father, he cryed out, *O kill not my father Cræsus.* And it is fabled that *Gerion* had three faces, the morall whereof was, that he had three sons who lived so lovingly, and defended their fathers name, and possessions so unanimously as though they had had but one soul, animating and actuating in three bodies. Neither can I forget here that

that passage of *Scylurus* because it comes so neer to that quiver of arrowes, which I mentioned from King *David*, in his Psalmes, who calling his sons unto him, compared them to a bundle of arrows which saith he, if ye sever you may easily break them singly, but so long as they are thus bound and fastned together, they will hold and be a defence both to your selves and your fathers; and thus happy is that father which hath his quiver full of such arrows.

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## CHAP. XL.

### *The love of our Native country.*

**N**EXT to the love of our Parents our Country challengeth an interest in our love, as being our common parent, and although one Philosopher would derive the word from the mothers side and call our country *Matria* yet generally it is called *Patria*, as from the father because though our country as the mother bears us, yet as the father it nourisheth, provides for, and defends us, which most properly are the acts of the father.

And hereupon, both with Greeks and Latines these speeches became as proverbs: The salt of our own country is more pleasant then all the dainties of strange places, and of all sweets our country is the sweetest.

And this holding true and working by a kind of naturall instinct, it comes to pass that what ever our country is, though barren or unhealthy, yet we love and prefer it before a richer and more

more healthy places & were there not such a working naturall instinct in man, inclining his love and desire to his own native soil, many a country would hardly be inhabited but be left desolate.

*Ithaca* the place of birth to *Ulysses* esteemed the wisest man then living among the Greeks, though it were a poor rocky land, and the meanest of Islands thereabout; yet it were worth your reading how that wise man bewailed his absence thence but ten years, though imployed abroad in his countries service, and with what joy he welcomed himself home at his return.

And from the fervent love and zeal that some men above others, have born to the honour and welfare of their country, they have deserved the highly priced, and honourable title to be called *Patriots*, which signifies lovers and defenders of their country.

And although all countries more or less, have abounded with such, yet *Rome* (which by this means became the Mistress of the world) hath exceeded all; with whom it was common, and ordinary to prefer the good and glory of their country, before parents, wife or children, or what ever was most dear unto them, even before their own lives: holding that true which the Roman Orator said, It is said a sweet thing, to dye for the good of our country. Histories that confirme this among the Romans are obvious and innumerable: I shall therefore without troubling you give but one, of those *Lacedaemonians*, who being sent to pacifie the enraged Persian, and finding that nothing but their lives could abate that fury against their country readily yeilded themselves to death, which gallant resolution and zealous love, when the Persian considered, he gave them their lives, and spared their country.

And

And so much were the holy Patriarchs affected with this love to their native soile that when they were either sent or constrained through want or otherwise to dye in other lands, yet as *Jacob* and *Joseph* they made it one of their last and greatest requests among earthly things to be brought back and to be buried in their own Countries.

I could adde hereunto that among all punishments inflicted upon capitall offenders, that next to death was generally accounted banishment, by which I mean not an amandation sending away or sequestering a man from his own house within his own countrey, which was not much feared or declined, but an exile, casting out or driving away from his native soile.

Neither held this so among men alone, but it was denounced by God himself as a most severe punishment and sign of his heavy wrath against the King *Jehoiakim*, that he should not return home from captivity to his own countrey.

Nay I could instance in divers both wise and noble spirits who have desired rather presently to dye and so to be buried in their own then to prolong their lives, and after it to be interred in a strange countrey, esteeming themselves better laid in a grave in their own countrey and returned to their own house.

I cannot deny but when *Daniel* being in *Babylon* usually prayed three times a day with his window open and looking to *Jerusalem*, that he much longed after the Temple which once stood there but I think no man can deny that his love and desire was not the less to his country and the rather for that God himself commands *Jacob* to return to his own countrey though it were from a richer to the poorer place.

Dan. 6.  
10.

Gen. 31.  
9.

A *Philosopher* being asked, what a man ought to doe to a wicked rebellious country answered you must deal with it as with your mother, whom you must never despise but honour and make her better if you can, but never forsake her: and accordingly we have read of divers who have rejected parents, wives, children, when grown to excess of impiety or iniquity, yet so it comes to pass that even for the most crying sinnes few or none cast off their country. Think on *Lot*, who rather then forsake his country he must be forced out of it by an Angel of heaven, as rather hazarding to burn in his own country then to live in a better.

I could adde to all this, that *Christ* himself so farre testified the love he bore to *Bethlehem* the village and *Nazareth* the region of his birth and education, that he resorted often to them labouring their conversion, and bewailed himself as it were for this, that through their unbelief he did no miracles among them.

But briefly to close all, I shall desire you to read two *Psalmes*, in the one whereof you may plainly see how the people of *Israel* though they enjoyed Gods gracious presence and comfortable assistance in *Babylon*, yet how they mourned for the absence from their own country, and in the other you shall as apparently discover the wonderfull extreme joy they took in being restored home again. Ps. 137.

For being out of their country, saith the text, *They sate down and wept when they remembered Zion*, yea they hanged up their harpes the instruments of joy, and musick to the Lord, professing they could not sing the Lords song in a strange land; and yet though this they could not do for grief, yet for loves sake they wished to

forget their cunning if ever they forgot *Jerusalem*, yea they wished that their tongue might cleave to the roof of their mouth, and that they might never speak if they did not remember, may if they did not prefer *Jerusalem* above their chief or choice joy.

And as their grief was such for the losse, now see if as great joy were not conceived by them for the regaining of their beloved country, for now they say being returned we rejoyce indeed, and not only rejoyce, but our joy is such as if it were a dream which coming suddenly and unexpectedly makes men laugh or exult as not knowing for joy what they do, which we express when we say mad for joy; and such was this joy of Gods *Israel* upon their return to their own country, as the Psalmist there expresseth.

If you beleve not me, hear themselves speak their own joy when they say, *Then was our mouth filled with laughter and our tongue with singing*, insomuch that among the Heathen they said, *The Lord hath done great things for us*, that is, our return home to *Judea*, is such an act that none could have wrought for us but the Lord, and thereof we are glad.

The Grecians held that to be their country where they thrived best and got most, yea it was a Proverb among both Greeks and Romans, That is a mans country where it is well with him, or where he doeth well. Now if this terrestriall country of smoaky unfavory earth below be so sweet and pleasing to the corporall, what then must that other heavenly glorious country above be unto the spirituall man? for man as he consists of two parts body and soul, and in that regard man may be termed a double, that is, an earthly and a spirituall man, which agrees

agrees with that of *S. Paul*, so he hath two countries answerable and fitted to the double inhabitants; therefore as for the earthly man God hath prepared this earthly habitation, so for the spirituall he hath provided that heavenly and glorious country; for to speak truth, and as the Scripture speakes, this below is not properly our country, but as we are here but travellers, strangers, and pilgrims, so we have here no abiding city nor place, and therefore this cannot be our country, but our Inne or guest-chamber, wherein to lodge in the time of our passe or travail from this place of traffique or trade to our own country whence we came.

All this and much more will be evident to any ordinary understanding that will read the Apostle where he thus speaks: *Abraham* when he was sent by God from his own to a strang country, obeyed; for he looked for a city, & confessing himself a stranger & pilgrim on the earth, he declareth plainly that he sought a country, and this country is called the better and the heavenly country: and in this country God hath prepared for *Abraham*, and all his faithfull seed, saith the text, a city, a City saith the Apostle which hath foundations (as though this of the earth were instable) and such foundations as whose builder and maker is God.

And if you will further know and see the glory of this city in this heavenly country with the excellent company, and joy there to be found, then read forward where the Apostle saith, *Tee are now in the City of the living God, the heavenly Jerusalem, where you shall find an innumerable company of Angels, the Spirits of just men made perfect, yea God the Judge of all, and Jesus the Mediator of the new covenant or testament, whose*

1 Cor. 15

Heb. 11.

9.

ver. 10.

ver. 13.

ver. 16.

Heb. 12.

22.



*bloud speaketh better things for us (to the Judge)  
then the bloud of Abel.*

*And this being our country indeed, and that  
we may expresse our love thereunto, Let us,  
saith the same Apostle, go forth (out of this vale  
of misery, iniquity and country of Devils) unto  
him (Christ Jesus) For here we have no continu-  
ing City but seek one to come: And that this we may  
seek aright, and so find, God of his infinite  
mercy grant unto us for Jesus Christs sake, to  
whom be all glory and honour, Amen.*



*The End.*

**E R R A T A.**

**P**age 39. Line 14. rea. 3000. p. 115. l. 25. dele above. l. 31.  
for *so love him*, r. *be loved*. p. 123. l. 18. for *us* r. *for*. p. 125.  
l. 16. r. *matter*. p. 126. l. 23. r. *shew*. l. 34. r. *no*. p. 129.  
l. 27. r. *it is like the grave*. p. 138. l. 19. r. *be did cure*  
and. p. 142. l. 7. r. *is* *seventy*. p. 156. l. 13. r. *to this*.  
p. 168. l. 17. r. *for*. p. 170. l. 5. r. *certain*. p. 183. l. 10.  
r. *have*. p. 203. l. 16. r. *who at*. p. 210. l. 1. r. *and the*  
*new*; *that*. p. 240. l. 21. r. *man*.

